FOREWORD

In Sanskrit more than in any other language women poets have at all times been held in high honour. Apart from quotations in well-known anthologies many notable works by women poets of earlier times have come down to us. Among them may be mentioned the well-known political drama *Kaumudi Mahotsava*, Queen Ganga Devi's *Kavya* entitled *Madhura Vijaya* and the *Champu Varadambika Parinaya*. Pandita Ksama Row, who is undoubtedly our most eminent Sanskrit poetess, is therefore the inheritor of a great tradition which she has upheld and enriched with great distinction. Her earlier publications, especially *Katha Panchakam* and *Mīra Lahrī*, have earned for her an honoured place not only among poets writing in Sanskrit, but in the modern Indian literary world. The *Purva Satyagraha Gita* brought her deserved fame as an epic poet, for in that volume she had, in the manner of Valmiki and Vyas, dealt with the story of Gandhiji's life up to the Gandhi-Irwin Pact. The present volume is the second part of that epic, bringing the story of the great struggle to the 75th birth-day of Gandhiji.

The narrative is composed in the *ārsha* metre of Anushtup, in which all the great epics of Sanskrit are written. I am particularly happy that this is so, for the artificial style of the later Mahākāvyas, while it might have lent itself to a greater exhibition of poetic skill and given scope for futile display of rhetoric, would have

been unsuited to the serenity and dignity of Gandhiji's life. Anushtup is in fact the recognized metre for epics, and in its simplicity and dignity it is extremely appropriate to the theme of Satyagraha Gita.

The present volume is divided into 47 cantos of appropriate length. It includes not only political, social and economic aspects of the struggle, but also records faithfully details of enterviews which Gandhiji had with prominent persons, his important utterances and speeches and various anecdotes. Inseparable from the history of the Indian struggle for freedom, it is also a biography of the Father of the Nation.

Recording the manifold achievements of the Congress Ministry of Bombay, headed by Sri B. G. Kher during the pre-war period of two and a half years, the poetess says (24-4-5):

> **विद्याभ्यासपुरोवृद्ध्यै नियमा बहवः कृताः ।**
> **अभिनन्द्यमिदं सर्वं शोच्यमेकं तु वर्तते ॥**
> **स्वयं सर्वस्वतन्त्रोऽपि देववाणीप्रियोऽपि सन् ।**
> **पुनरुज्जीवनायास्या न यत्नमकरोदसौ ॥**

It may seem strange that such a poem should be written today in Sanskrit which is held by some to be a dead language. It is necessary to emphasize that it is only out of ignorance that people call Sanskrit a dead language. It is the one language that unites India culturally, which is the repository of our living

traditions, which unites our regional languages in a community of thought and form. Can it not be legitimately claimed that the National Government of India should recognize this fact and give to Sanskrit the importance it deserves in our education? Satyagraha Gita has shown that Sanskrit, in spite of the neglect of the last hundred years, still holds an important place in the cultural life of India.

The subject of the Satyagraha Gita is one of supreme significance; the poet who handles it has a command of dignified and mellifluous diction in Sanskrit; the narration is simple and effective. I have no doubt that the book will take its due place by the side of the great classics and will be read with veneration by generations to come.

K. M. PANIKKAR

INTRODUCTION

It is a proud privilege for me to associate myself with this important poetic composition of Pandita Ksama Row, the *Uttara-Satyagraha-Gita*, by writing an Introduction to it. Her name has already become well known to all Sanskrit scholars through her many previous poems. She inherited her scholarship in Sanskrit from her father, Mr S. P. Pandit, whose life she has written in the form of a beautiful poem called *Sankara-jivanakhyana*. Her fascinating poem on Mirabai, called *Miralahari*, has secured for her a place among the best poets in Sanskrit, both ancient and modern.

She wrote a poem in eighteen Cantos, called *Satyagrahagita*, in which she has described the Satyagraha movement from its beginning for the first few years. The present work, as the name indicates, is a continuation of it, from the time when Lord Irwin came to India as Viceroy and started negotiations with Mahatma Gandhi regarding his participation at the Round Table Conference and the signing of the Pact about manufacture of Salt and the non-violent Satyagraha movement. It closes with the now famous meeting between Mahatma Gandhi and Mr Jinnah at Bombay.

The poem describes one of the most stirring events in the modern history of India, which can compare with the theme in the *Ramayana* and the *Mahabharata*. A time will come when present events would become

ancient history, and at that time even this "modern" chronicle of such an important event, made by a contemporary poet, will rank along with the *Ramayana* and the *Mahabharata*, which are contemporary records of the great events.

In the poem, containing forty seven Cantos, one can see the great poetic talent of the author, shining in the midst of a sincerity of motive and nobility of purpose. A high theme has found a worthy exponent.

I must say a word about the language in which the poem is written. Sanskrit is supposed to be a "dead language", and one may wonder why this poem is written in a language which only a few can understand and fewer still can appreciate. But Sanskrit is dead only to those whose heart has no life. To those who know Sanskrit, it is as alive as any other language and more alive than many "living languages". The only other language known in the whole of India is English, and at this time in the history of India, English may be the most inappropriate language to record such sacred events. Further, there may be more persons who know Sanskrit in India than English, although those who know it may not be so prominent at present in public notice; but they are the people who will lead the nation in future.

Further, the mass of the people of India can be reached at present only in the various regional languages and not in English. If the theme is to be presented in

the regional languages, those who can do it with effect all know Sanskrit, in every linguistic region of India; the same cannot be said of English. Thus, I consider it extremely proper that such an important book should have been written in the true national language of India, Sanskrit.

Of the poem all that I can say, after reading it very carefully, is that

It is "Truth" presented with poetic "Beauty" for the "Good" of All.

C. KUNHAN RAJA

PREFACE

I have been often asked why I do not write in a 'living' language and my reply has been that any language in which one can write on a modern subject is a living language and Sanskrit, therfore, is as much alive as any other language spoken in India. In my humble opinion Sanskrit lends itself beautifully to depict the spiritual grandeur of Bapu's creed of Truth and Ahimsa. Sanskrit has lived for thousands of years in spite of numerous foreign invasions and will live as long as India lives.

I was urged to write Uttarasatyagraha Gita by Bhikshu Nirmalananda of the Gandhi Mission in Tiruvennainallur in South India. He informed me early in May 1944 that his Mission had sent out circulars all over India inviting Sanskritists to write an epic of Satyagraha as preached and practised by Bapu. The manuscript had to be delivered by the end of September. Would I compete for it? He asked. "How did you know about an obscure person like me?" I inquired, when the Bhikshu admitted frankly that he had only heard of me

recently through the Rt. Hon. Srinivas Sastri. The latter had spoken to him about my Satyagraha Gita written some years previously. The time allotted for the competition was far too short but the Bhikshu succeeded in persuading me to undertake the work. But where was I to collect the material—the history of fourteen years? My first book was upto the end of 1930. However, I wrote the first few chapters from memory, hoping to get some books for reference later. Finally, with the greatest difficulty I got old files of *Harijan* from my friend, Shri Sadashiv Barve who also lent me a copy of Dr Pattabhi Sitaramayya's book *Sixty Years of Congress*. These were all of immense use to me and I managed to finish this book of forty-seven chapters within five months. I cannot be too gratetul to my Guru, Pandit Nagappa Sastri who revised the manuscript and by the end of September I sent it to the Secretary of the Gandhi Mission in Tiruvennainallur without the slightest hope of its being even commended. And what was my great surprise when the following month I received a wire from Bhikshu Nirmalananda, informing me that the judges

of the competition had rewarded me the first prize—would I go to Madras in December to receive the same? I could hardly believe my eyes when I read the telegram and feared that they had shown me partiality on account of my sex.

At the meeting held in my honour in December Dr Raghavan of the Sanskrit Academy in Madras read out numerous passages from my Satyagraha Gita and from this book for which I received heartiest congratulations from all lovers of Sanskrit.

I had great hopes of placing this tribute at the sacred feet of the hero of my book but alas! it was not to be and my wish has to remain unfulfilled.

KSAMA ROW

—विषयानुक्रमणिका—

इत्युत्तरसत्याग्रहगीताया विषयानुक्रमणिका ॥

उर्वरितविशुद्धिपत्रम् ।

अ.	श्लो.	विशुद्धं
१३	६५	सांघिकं
१४	१७	कश्चिदयं
,,	,,	विरोधनात्
४४	३७	कुतोऽपि
२०	७८	फलति
४५	५	आग्नेय

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आदनाख्यपुरे पूर्वं पोर्तसैदपुरे ततः ।
नौकावतरविश्रामो जनैरेकार्णवोऽभवत् ॥ २२ ॥
तैरानीतबृहत्पात्रैः फलपुष्पान्नसंभृतैः ।
पुपूरे सा तरी चेतः पान्थानां कौतुकेन च ॥ २३ ॥

केचिदांग्लाः सहाध्वन्याः सत्याग्रहविडंबिनः ।
महिमानं मुनेः प्रेक्ष्य व्यवजह्रुः सगौरवम् ॥ २४ ॥
गान्धिपार्श्वाभिरुद्धा ये बालका मातृभिः पुरा ।
तेऽधुना स्वयमाक्रम्य मोदकांस्तं ययाचिरे ॥ २५ ॥
वनिता वैरिणंमन्याः पुरा यास्तं शशङ्किरे ।
हन्त नः कियदज्ञानमासीदिति विजिह्रियुः ॥ २६ ॥
तरुण्यस्तन्तुचक्रस्याकर्णयन्त्यः सुगुञ्जनम् ।
विहाय क्रीडनं सर्वे मुनिमेवानुचक्रिरे ॥ २७ ॥
अथ त्रयोदशाहेन तरणिः प्रातरासदत् ।
ह्वेनिसाख्यपुरीं रम्यां शुभां श्रीनगरोपमाम् ॥ २८ ॥
निशम्य गान्धिमेष्यन्तं प्रतीक्ष्य पुरवासिनः ।
प्रतीक्षन्ते स्म सर्वेषां सन्तः कौतुकहेतवः ॥ २९ ॥
अथारुणोदये नौका यदाभूत्कृतलङ्गना ।
तदैव स्वागतोद्घोषैः पुपूरे सर्वतो नभः ॥ ३० ॥
आंग्लवाणीविदः केचिदभाषन्त सहामुना ।
अन्ये च दर्शनप्रीता लपन्ति स्म परस्परम् ॥ ३१ ॥
शान्तमूर्तिरयं साक्षात्सेन्टपीटर एव किम् ।
किं वा देवकुमारोऽयं क्रिस्तः क्लेशहरो भुवः ॥ ३२ ॥
इति श्यामाङ्गगौराङ्गभेदमत्सरवर्जिताः ।
न हि सन्तः प्रतार्यन्ते बाह्योपाधिविलोकनैः ॥ ३३ ॥

तस्य हस्ताक्षरं बालाः स्पर्धया संजिघृक्षवः ।
पुस्तिकापाणयो गान्धिं स्मितास्यं पर्यवेष्टयन् ॥ ३४ ॥
अवतीर्याथ नौकायाः स्वादिमात्रैकधारिणम् ।
धूमयानस्थलं यान्तं सानुगं ददृशुर्जनाः ॥ ३५ ॥
पुनर्दर्शनमस्माकं भो देहि देहीति देशजाः ।
लण्डनं प्रति यास्यन्तं महात्मानमुदैरयन् ॥ ३६ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां समुद्रयानवर्णनो नाम द्वितीयोऽध्यायः ।

तृतीयोऽध्यायः ।

राजधानीमनुप्राप्तमीक्षितुं कौतुकान्विताः ।
पौरास्तमन्वयुः केचिद्भृशं तद्वेषविस्मिताः ॥ १ ॥
चक्रे चित्रकरैर्लक्ष्यं यत्र यत्र स लक्षितः ।
ज्योतिर्विद्भिरिव ज्योतिर्दूरदर्शकयन्त्रतः ॥ २ ॥
केचित्तं तापसं प्राहुरितरे नग्नभिक्षुकम् ।
प्राज्ञमन्ये गुणज्ञाश्च पिशुनास्त्वैन्द्रजालिकम् ॥ ३ ॥
अथैनं बहुधात्मानं वृत्तपत्रेषु वर्णितम् ।
पठन् विनोदमापेदे स्तुतिनिन्दापराङ्मुखः ॥ ४ ॥
बाह्याङ्गरमणीयत्वं प्रमाणं ये तु मन्वते ।
महत्त्वं ते कथं विद्युर्मनीषाया महात्मनः ॥ ५ ॥

अथ चाश्वियुजे मासे शरच्चन्द्रमनोहरे ।
चक्रगोष्ठीसभा भूयो द्वितीया समवर्तत ॥ ६ ॥
तत्रासन् पूर्ववत् केचिद्राष्ट्रसंघविरोधिनः ।
शफिहग्जिन्नमुख्याश्च सप्रूजयकरादयः ॥ ७ ॥
क्रैस्तान्त्यजादिनेतारः पालाम्बेडकरादयः ।
आंग्लवाणिजवित्ताढ्या भारताधिनिवासिनः ॥ ८ ॥
बभूवुरपरे केचित्स्वदेशस्याभिमानिनः ।
मालवीयमुखाः प्राज्ञा वाग्मिनी च सरोजिनी ॥ ९ ॥
वटोदरबिकानीरकश्मीराल्वारभूभृतः ।
हैदराबादमैसूरग्वालीयेरेशमन्त्रिणः ॥ १० ॥
उपतस्थुः सभामेनां सम्राडाराधनोत्सुकाः ।
परायत्तप्रतिष्ठानां परसेवा परा गतिः ॥ ११ ॥
जातिभेदानुरोधेन निर्णयं प्रचिकीर्षवः ।
सन्तीह संघनेतारः केचिदित्यविदन्मुनिः ॥ १२ ॥
हैन्दवेतरवर्णानामस्तु कामं पृथग्गतिः ।
अन्त्यजानां तु पार्थक्यमनर्थाय भविष्यति ॥ १३ ॥
हिन्दूनां हि समाजात्ते विप्रकृष्टा मुहुर्मुहुः ।
भूत्वा हीनतराः शश्वत्सीदन्तीति व्यशङ्कत ॥ १४ ॥
निवारयितुकामोऽयमीदृक् क्लेशपरम्पराम् ।
उपांशु मन्त्रयाञ्चक्रे तद्वर्णप्रमुखैर्मिथः ॥ १५ ॥

अन्त्यजोद्धारिधौरेयः परमैतैर्न्यरुध्यत ।
क्व माता क्व पिता बन्धुः क्व देशः स्वार्थकामिनाम् ॥ १६ ॥
निरस्यैते यदि स्वार्थमग्रहीष्यन्मुनेर्मतम् ।
देशदास्यतमोभेत्ताऽभास्यत्स्वातन्त्र्यभास्वरः ॥ १७ ॥
आश्रितस्य स्वराज्यस्य सत्तां पूर्वविनिश्चिताम् ।
आश्रयन्त दृढं केचित्सप्रूजयकरादयः ॥ १८ ॥
सम्राडधिष्ठिते तस्मिन्महात्मा सदसि स्थितः ।
प्रह्वः प्रगल्भया वाचा स्वमतं समघोषयत् ॥ १९ ॥
आदेशाद्राष्ट्रसंघस्य स्थितोऽस्मि भवतां पुरः ।
पूर्णस्वराज्यसंप्राप्त्यै योग्यतां नः प्रशंसितुम् ॥ २० ॥
सैन्यकोशविदेशीयव्यवहारस्वतन्त्रताम् ।
अन्तरा किं स्वराज्येन सरसेव जलं विना ॥ २१ ॥
राज्यं यदास्मदायत्तीक्रियते तत्प्रशासकैः ।
तदाधिकारः संत्याज्यो भवद्भिः सैन्यशासने ॥ २२ ॥
सोऽधिकारः समग्रोऽपि निवेश्योऽस्मासु केवलम् ।
परं जाने तदेतन्नः साहसिक्यं भविष्यति ॥ २३ ॥
यदांग्लसैन्यनेतारो नास्मदाज्ञां वितन्वते ।
न च सिक्खभटा वीराः क्षत्रियाश्चापि सैनिकाः ॥ २४ ॥
तथापि दृढमाशासे भवत्साहाय्यभागिमान् ।
क्रमाद्वशंवदान् कर्तुं भारतीयाधिकारिणः ॥ २५ ॥

परिवर्तनकाले हि भवद्भिः संनिधाय ते ।
सैनिकाः सैन्यपालाश्च बोध्याः कर्तव्यतां प्रति ॥ २६ ॥
यथा व्यक्तं विजानीयुरस्मादाज्ञानुवर्तनात् ।
सेव्यते जन्मभूरेव नष्टलब्धा प्रसूरिव ॥ २७ ॥
नावलेपबलोद्रेकात्स्वराज्यं कामयामहे ।
न वा दर्शयितुं लोके योगविच्छेदमावयोः ॥ २८ ॥
भवद्भिस्तावदिच्छामो भवितुं सहयोगिनः ।
यावदन्यतरो हातुं कामयेद्योगमावयोः ॥ २९ ॥
समत्वमिष्यतेऽस्माभिर्भेदलेशविवर्जितम् ।
सौहार्दं बकहंसानामपि योगेन जायते ॥ ३० ॥
पूर्वमांग्लप्रजामध्ये गणनामहमात्मनः ।
बहुमन्ये स्म पश्चात्तु विनष्टा सा रुचिः स्वयम् ॥ ३१ ॥
वरं द्रोहीत्यपि ख्यातिर्न तु दासप्रजागतिः ।
को वाऽधमोऽपि स्वामित्वं निजगेहे न काङ्क्षति ॥ ३२ ॥
प्रजाधिपत्यमण्डल्यां न तु साम्राज्यमण्डले ।
पौरत्वं सुचिरात्कालादभिगन्तुमभीप्सितम् ॥ ३३ ॥
योगः प्रजाधिपत्यानामन्योन्यस्य शुभावहः ।
भगवत्कृपया भूयादविच्छेद्यः स सर्वदा ॥ ३४ ॥
एकस्तु घटनां भेत्तुमावयोर्यदि कामयेत् ।
स्वतन्त्रोऽस्तु तथा कर्तुमिति राष्ट्रसभामतिः ॥ ३५ ॥

घटना न हठात्कार्या तादृश्याशु हि नश्वरी ।
पटुनापि न संयोगः सुकरो जतुकाष्ठयोः ॥ ३६ ॥

समाप्तिं गमिते वादे गान्धिना वाक्पटीयसा ।
अमात्यमण्डलाधीशः प्रत्यभाषत निर्णयम् ॥ ३७ ॥

सभायामग्रिमायां यच्चक्रगोष्ठ्यां विनिश्चितम् ।
सौलम्बनस्वराज्यत्वं राष्ट्रसोदर्यकूटता ॥ ३८ ॥

जातिभेदानुरोधेन सदस्यवरणे स्वता ।
त्रितयं नाचिरादेतत् प्रचारपथमेष्यति ॥ ३९ ॥

इत्यतर्कितमाकर्ण्य वचनं मुख्यमन्त्रिणः ।
धन्योक्तिसमुदाचारं कृत्वा गान्धिस्तमब्रवीत् ॥ ४० ॥

दूये वक्तुमिदं श्रीमन्नावयोर्यदितः परम् ।
निश्चितं भिद्यते पन्थाः शैलेन सरितो यथा ॥ ४१ ॥

इत्थं समाप्तिमापेदे चक्रगोष्ठीमहासभा ।
महात्मनो वचः सर्वमरण्यरुदितायितम् ॥ ४२ ॥

अथानेकसमाजानामाह्वानं प्राप्य सादरम् ।
निजगाद यथातत्त्वं भारतस्य परिस्थितिम् ॥ ४३ ॥

श्रुत्वा न्यायपराः केचित्प्रतीतास्तद्गिराऽभवन् ।
अपरे स्वजनानेव मेनिरे दोषभागिनः ॥ ४४ ॥

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1. Dominion Status. 2. Federation.

विफलीभूतकार्योऽपि निराशो नाभवन्मुनिः ।
न धीराः प्रतिपन्नार्थाद् विरमन्त्याफलोदयम् ॥ ४५ ॥

यथा गान्धिः प्रतिष्ठासुः स्वदेशं प्रति सानुगः ।
स्विस्सदेशमगान्मार्गे हिमालयसहोदरम् ॥ ४६ ॥

तत्रासीद्रोमरोलाख्यो विद्वान्मित्रं महात्मनः ।
येन पाश्चात्यदेशेषु स्वप्रबन्धैः प्रकाशितम् ॥ ४७ ॥

सत्याग्रहतपःसारं तज्जीवनकथामृतम् ।
महतां हि चरित्राणि हरन्ति सुमनोमनः ॥ ४८ ॥

निसर्गरमणीयेऽस्मिन् देवदारुप्रमोदिते ।
हिमशैलोच्चयाकीर्णे देशे मन्दानिलाश्रिते ॥ ४९ ॥

अहानि कानिचिद्गान्धिर्यापयामास मन्दिरे ।
सख्युः प्रीतिकथालापैर्देशवार्तानिबन्धनैः ॥ ५० ॥

पत्रद्वारा निशम्यासौ बान्धवाः कार्यभङ्गतः ।
नैराश्येन तमोग्रस्ता इति मित्रगृहं जहौ ॥ ५१ ॥

प्राचीमभिययौ तेषां हरिष्यन्मानसीं व्यथाम् ।
तमिस्रान्ते तमो हर्तुमुदयन्निव भास्करः ॥ ५२ ॥

इति सौ. क्षमायाः कृतिपूतसत्याग्रहगीतायां चक्रगोष्ठिविजृम्भणो नाम तृतीयोऽध्यायः ।

चतुर्थोऽध्यायः ।

अथ वंगप्रयागेषु भूकरो न समर्पितः ।
इति हेतोर्महान् क्षोभः सर्वत्र समजायत ॥ १ ॥
अत्याहितकृतः केचिद्भयंकरवधान् व्यधुः ।
गौरांगध्वंसनोद्युक्तास्त्राससंमूढचेतसः ॥ २ ॥
निहतास्त्रिशिरःपल्लिडाकामिद्नापुरादिषु ।
प्राड्विवाकाः कियन्तोऽपि मृतप्रायाः क्षताः परे ॥ ३ ॥
न्यायाधीशस्त्रिपेराया युवतीभ्यां प्रमारितः ।
हन्त भो राक्षसीक्रौर्यं दृश्यते मानुषीष्वपि ॥ ४ ॥
राष्ट्रसंघजनाः केचित्परोत्तेजनशङ्किताः ।
निरागसोऽप्यदण्डयन्त देशान्निर्वासिताः परे ॥ ५ ॥
एतेषु घोरकृत्येषु ये चात्यन्तपराङ्मुखाः ।
नायकास्तेऽपि संदृप्तैरुपालभ्यन्त शासकैः ॥ ६ ॥
श्रुत्वा वृत्तमिदं गान्धिः समर्थयितुमिष्टवान् ।
आर्जवं राष्ट्रसंघस्य राजप्रतिनिधेः पुरः ॥ ७ ॥
जगाम सिमलाशैलं निदेशश्चागतो यथा ।
राष्ट्रसंघस्य संबन्धं विना चेन्मामुपैष्यसि ॥ ८ ॥
अत्याहितेषु संबन्धान् नो चेद्द्रक्ष्यसि मत्पुरः ।
स्वागतं ते करिष्यामि गेहमागम्यतां मुदा ॥ ९ ॥

मान्त्रिरुवाच ।

अदोषतां स्वबन्धूनां नाङ्गीकर्तुमिहोत्सहे ।
यदि तत्रभवान्युक्तमुत्तरं न प्रदास्यति ॥ १० ॥
विचारं चाभिशस्तानां न्यायतो न करोति चेत् ।
शासनानां पुनर्भङ्गो भविता नात्र संशयः ॥ ११ ॥

प्रतिनिधिः प्राह ।

सुप्रतिष्ठितराज्येऽस्मिन्न सहन्ते प्रशासकाः ।
तर्जनामीदृशीं संघैः क्रियमाणामधर्मतः ॥ १२ ॥
अथ व्यर्थेऽग्रिमोपाये चरमं शरणं वदन् ।
उज्जुघोष महात्मासौ शासनोल्लङ्घनक्रमम् ॥ १३ ॥
तावदुद्घोषमात्रेण स निगृह्याधिकारिभिः ।
वासितो राजबन्दीव न कारायां निवेशितः ॥ १४ ॥
अन्ये ततश्च नेतारः पटेलप्रमुखादयः ।
शतशो बन्धने क्षिप्ता गर्ते हिंस्रमृगा इव ॥ १५ ॥
उत्पादयितुमिच्छद्भिर्लोकानां हृदये भयम् ।
क्रूराण्यभूतपूर्वाणि शासनानि चकल्पिरे ॥ १६ ॥
अथ नव्याद्भुताकारः शासनानां समुच्चयः ।
वर्षास्विव शिलींध्राणां सहसैव समुत्थितः ॥ १७ ॥
तथाहि पुरुषो वा स्त्री सत्याग्रहविशङ्कितः ।
निरागा अपि रुध्येत राजकीयाधिकारिणा ॥ १८ ॥

विचारणा विनाप्यस्य वसतौ यत्नादिकम् ।
हृत्वा तदधिकार्येनं क्षिपेत्कारालये ततः ॥ १९ ॥
यः कोऽपि प्रतीबध्नीयाद्यदि क्षेत्रकरार्पणम् ।
दण्डयेदधिकारी तं क्षिपेद्वा बन्धनालये ॥ २० ॥
राजशासनभंगाय समाजो यः समुद्यमम् ।
कुर्यादक्रमकूटोऽयमुद्घोष्यो दण्ड्य एव च ॥ २१ ॥
जनो विदेशवस्तूनां रुन्धानः क्रयविक्रयौ ।
अवष्टभ्य ग्रहीतव्यः क्षेप्तव्यश्चापि बंधने ॥ २२ ॥
आंग्लवस्त्रबहिष्कारमुच्चैर्यः कोऽपि घोषयेत् ।
स भवेत्तेन दण्डार्हो यथावदधिकारिभिः ॥ २३ ॥
आशु प्ररूढमूलोऽयं दुःशासनविषद्रुमः ।
अनर्थफलसाहस्रं भारतान्तरवाकिरत् ॥ २४ ॥
नूत्नः प्रतिनिधी राज्ञो विलिंग्डनसमाह्वयः ।
सार्धमासान्तरे संघं निर्मूलयितुमैहत ॥ २५ ॥
सत्याग्रहरणस्यायं स्वरूपं न तु बुद्धवान् ।
चिरेण खलु बध्नाति फलं सत्याग्रहद्रुमः ॥ २६ ॥
सत्याग्रहरणे पूर्वं स्वातन्त्र्याय जनुर्भुवः ।
पञ्चत्रिंशत्सहस्राणि प्रजानां बन्धनं ययुः ॥ २७ ॥
प्रजानवतिसाहस्रमिदानीं दशमासतः ।
विवेश बन्धनं पूर्णस्वराज्यप्राप्तिकामुकः ॥ २८ ॥

तत्र ते रक्षिणां वर्गैं रहस्यं ज्ञातुमिच्छुभिः ।
आबालवनितावृद्धं चित्रहिंसास्पदीकृताः ॥ २९ ॥
यातनां दुस्सहामाहुर्जनितां यमकिङ्करैः ।
नूनमेते न जानन्ति राजकिङ्करकल्पिताम् ॥ ३० ॥
बन्दीजनः पुरा रक्षैस्तर्ज्यते स्म मुहुर्मुहुः ।
यथाशोकवने सीता बहुधा रक्षसां गणैः ॥ ३१ ॥
क्व सन्ति संघपत्राणि कुत्र वो राष्ट्रसेवकाः ।
इति पृच्छाशतैरन्ये ताड्यन्ते स्म च लोष्टकैः ॥ ३२ ॥
कस्यचित्तेऽधिवक्तुः स्म विकर्षन्ति शिरोरुहान् ।
एकैकशो रहस्यानि तन्मुखाद् ज्ञातुमिच्छवः ॥ ३३ ॥
स तु सत्यव्रती धीरो ररक्ष मुखमुद्रणाम् ।
कुमुदोन्मीलने नालं रविश्चण्डकरैरपि ॥ ३४ ॥
क्रूरशासनवृन्देऽस्मिन् कल्पितेऽपि प्रशासकैः ।
राष्ट्रसंघोद्यमो नित्यं क्रमते स्म यथातथम् ॥ ३५ ॥
नगरारक्षकाणां च प्रजानां च पुरा यथा ।
सत्याग्रहरणे क्षोभस्तथेदानीं न लक्षितम् ॥ ३६ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां भूकरविधारणो
नाम चतुर्थोऽध्यायः ।

२ सत्या०

पञ्चमोऽध्यायः ।

राष्ट्रसंघोऽद्य शान्तार्चिरिति मेने कश्चिज्जनः ।
नाविकोऽपि न जानाति ज्वलनं लीनमम्बुधौ ॥ १ ॥
वार्षिकेऽथ निषिद्धेऽपि राष्ट्रसंघस्य मेलने ।
कतिचिन्मिलिता एव मुहूर्त हस्तिनापुरे ॥ २ ॥
संक्षेपतः सभाकार्यं साङ्गं निर्वर्त्य सा सभा ।
उच्चैरुद्घोषयामास निर्णयानां चतुष्टयम् ॥ ३ ॥
पूर्णस्वराज्यलाभो नः परमा गतिरीप्सिता ।
अभिनन्द्याः समेऽस्माकं धीराः शासनभञ्जकाः ॥ ४ ॥
निधाय पूर्णविश्वासमाज्ञा कार्या महात्मनः ।
अहिंसाव्रतपाला ये प्रकोपे सुमहत्यपि ॥ ५ ॥
ते सर्वे धन्यवादार्हाः प्रान्तीयास्तु विशेषतः ।
इति निर्णयनिर्घोषः श्रुतोऽभूदधिकारिभिः ॥ ६ ॥
मालवीयः सभाध्यक्षः श्रीमान्मदनमोहनः ।
निर्गतो नगरान्मार्गे रुद्धः पश्चात्तु मोचितः ॥ ७ ॥
निगृहीतेषु सर्वेषु राष्ट्रसंघस्य नेतृषु ।
अयमेको महाभागः स्थितोऽभूद्बन्धनाद्बहिः ॥ ८ ॥
दुर्बलोऽपि स वार्धक्यादश्रान्तो राष्ट्रकर्मणि ।
नित्यं प्रोत्साहयामास देशभक्त्या स्वबांधवान् ॥ ९ ॥
अमोघसत्त्वसम्पन्नो निर्भयः स्थिरनिश्चयः ।
प्राकाशयद्दुराचारान् वृत्तपत्रेऽधिकारिणाम् ॥ १० ॥

बहवः कर्मशीलास्तं युवानः संशयालवः ।
उपेत्य बोधितास्तेन प्रयान्ति स्म विसंशयाः ॥ ११ ॥

इति सौ. क्षमायाः कृतिभूत्तरसत्याग्रहगीतायां दिल्लीक्षणिकसभानिर्णयघोषणो नाम पञ्चमोऽध्यायः ।

षष्ठोऽध्यायः ।

विदधे बंधनात्पूर्वं वल्लभार्यैः सुयोजना ।
संघाधिपत्ययोग्यानां नामावलिविलेखनाम् ॥ १ ॥
हृते हृते सभाध्यक्षे पदेऽतिष्ठत्परः परः ।
केचित्सप्ताहपर्यन्तमपरे द्वित्रवासरान् ॥ २ ॥
इतरे घटिकाषट्कमध्यक्षीभूय निर्गताः ।
कारालयमलञ्चक्रुर्नरेन्द्रातिथ्यमानिताः ॥ ३ ॥
तथाप्यन्येऽवशिष्टा ये निराशा नाभवन् जनाः ।
अधिकं धैर्यमाश्रित्य चक्रुस्तीव्रतरोद्यमम् ॥ ४ ॥
आंग्लदेशसमृद्धिः स्यात्तद्देशोत्पन्नविक्रयात् ।
भारतस्य च दारिद्र्यं खादीविक्रयवर्जनात् ॥ ५ ॥
स्वयमेव स्वदेशस्य मा भूत क्षतिहेतवः ।
विरम्यतामतः सद्यः स्पर्शनादन्यवस्तुनः ॥ ६ ॥
इति प्रार्थयमानास्ते वणिजान् देशसेवकाः ।
यष्टिप्रहारदानेन कारातिथ्यमवापिताः ॥ ७ ॥

वंगप्रयागदेशेषु स्वयंसेवकबोधितः ।
कृषीवलगणः सर्वो व्यरमत्करदानतः ॥ ८ ॥
धिकृत्य बहुदेशेषु प्रजा लवणशासनम् ।
स्वयं लवणनिर्माणं चक्रुस्तस्य च विक्रयम् ॥ ९ ॥
इदं जैत्रदिनं गान्धेरिदं नेरुदिनं शुभम् ।
इति राष्ट्रपताकास्ते समुन्नाम्य ववल्गिरे ॥ १० ॥
यदा मुद्रणयन्त्राणि प्रतिबद्धानि शासकैः ।
साधनैर्हस्तलेखाद्यैस्तदोदन्तः प्रचालितः ॥ ११ ॥
इत्थं प्रात्यहिकं वृत्तं विविदुः सर्वतो जनाः ।
बन्दीकृतजनक्लेशानितरेषां च पीडनम् ॥ १२ ॥
अवरुद्धजनैः काराः पूरयन्ति स्म शासकाः ।
यथा गड्डुरिकावृंदैर्वध्यशालाः पलाशकाः ॥ १३ ॥
प्रग्रहेषु च भूयिष्ठा हीनवर्गाधिवासिताः ।
आरक्षकैरपीड्यन्त चोरवध्यसमं बत ॥ १४ ॥
बन्दीनां मध्यमे वर्गे संख्या स्तोकतराऽभवत् ।
कारासु प्रथमो वर्गः शून्य एव सदा स्थितः ॥ १५ ॥
प्रचचालोद्यमोऽद्यापि पूर्वसत्याग्रहोपमः ।
परंतु तीव्रसंवेगं भेजे स्थिरतरीकृतः ॥ १६ ॥
शासकैर्निग्रहक्रौर्यमपि गाढतरीकृतम् ।
प्रत्यहं च प्रजापीडा समभूदधिकाधिका ॥ १७ ॥

नायकेष्ववरुद्धेषु संघोऽभूद्धनवर्जितः ।
अज्ञातनामदातृभ्यः प्रापैव तु पुनर्धनम् ॥ १८ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां सत्याग्रहनिरोधनो नाम षष्ठोऽध्यायः ।

सप्तमोऽध्यायः ।

बन्धनानन्तरं गान्धेरांग्लदेशात्समाययौ ।
लोधियन्नाम नीतिज्ञः पौषमासे समण्डलः ॥ १ ॥
विनिर्णेतुं स पौराणां सदस्यवरणार्हताम् ।
जात्या विभिन्नवर्णानामधिगम्य पदानि च ॥ २ ॥
राजाज्ञया नियुक्तोऽभूत्किल देशहिताय नः ।
गान्धेः सर्वमनादृत्य प्रागुक्तं चक्रसंसदि ॥ ३ ॥
अन्त्यजानामनर्थाय हिन्दुवर्गात्पृथक्कृतिः ।
इति क्लिश्यन्पुनर्गान्धिः प्रतिरोद्धुमियेष ताम् ॥ ४ ॥
श्वेतपत्रमिदं राष्ट्रप्रतिकूलार्थदूषितम् ।
कृष्णयज्जनचेतांसि व्याहतार्थं हि वर्तते ॥ ५ ॥
लिलेख निश्चितं पत्रमन्त्यजानां सुहृन्मणिः ।
सामुयल्होरसंज्ञाय सर्वभारतमन्त्रिणे ॥ ६ ॥
अथ प्रेषितवान्मन्त्री मुंजडीभूतमुत्तरम् ।
मनाक् प्रतीक्ष्यतां यावल्लोधियन्कूटनिर्णयः ॥ ७ ॥

एष वस्तदनुप्रश्नो विचारपथमेष्यति ।
अन्तिमो निर्णयस्तावत्प्रधानामात्यमाश्रितः ॥ ८ ॥
तदासीत्तत्पदे श्रीमान्माक्डोनल्डसमाह्वयः ।
स च प्रोद्घोषयामास भारते निर्णयं यथा ॥ ९ ॥
अन्त्यजानां भवेद्भिन्नं वरणं हिन्दुवर्गतः ।
वरणेऽप्यधिकास्तेषामधिकाराः प्रकल्पिताः ॥ १० ॥
इति श्रुत्वा महात्मासौ निश्चितः प्रायमासितुम् ।
न्यवेदयदमात्याय निरुन्धानोऽस्य निर्णयम् ॥ ११ ॥
तस्योपवासवृत्तान्तः प्रसृतः सर्वभारते ।
मनांसि ज्वलयन्नृणां दावाग्निरिव शाखिनः ॥ १२ ॥
आश्चर्यर्णवे जने मग्ने महात्मानं दिदृक्षवः ।
मालवीयादयः प्राज्ञाः समेयुः पुण्यपत्तनम् ॥ १३ ॥
याच्यमानोऽप्यसौ नैतान्वीक्षितुं प्रत्यपद्यत ।
न्यषेधीच्च महात्मैषामपि काराल‍यागमम् ॥ १४ ॥
आहिमाचलमासेतोरुपवासविवर्जनम् ।
पररसहस्रसन्देशैरयाचन्त प्रजा मुनिम् ॥ १५ ॥
तस्य जीवितरक्षायै यतमाने सुहृज्जने ।
सावहेलमवैक्षन्त केचिदीर्ष्यालवः खलाः ॥ १६ ॥
कथं नीचा विजानीयुर्धर्म्यैकृत्यं महीयसाम् ।
न वेत्ति कौटिको धर्म्या परिरक्षा गवामिति ॥ १७ ॥

वातग्रस्तोऽस्त्ययं गान्धिरित्याहुर्लघुचेतसः ।
कूटवृत्तिर्बलात्कारी सोऽयमित्यपरेऽब्रुवन् ॥ १८ ॥
गान्धिः प्रोवाच तान् लोकान् वृथाक्षेपविधायकान् ।
न कूटं न बलात्कारः फलाप्त्यै सेव्यते मया ॥ १९ ॥
स्नेहस्यैव पराकाष्ठा नियोजयति मां व्रते ।
सत्ययज्ञं करिष्यामि स्वदेशस्य शिवङ्करम् ॥ २० ॥
तस्मिन्प्रेमपवित्राग्नौ होष्यामि मदुपोषणम् ।
सत्ययज्ञफलं लोकाः प्राप्नुवन्तु मम श्रमैः ॥ २१ ॥
जीवितादधिकं स्याच्चेद् ध्रुवं दास्ये तदाप्यहम् ।
अस्पृश्यताभिशापस्य प्रमार्जनचिकीर्षया ॥ २२ ॥
न मे प्राणाधिकं किञ्चित्ततो दास्यामि तन्मुदा ।
स्वराज्यादपि मे प्रेयो ह्यन्त्यजानां विमोचनम् ॥ २३ ॥
कलङ्कमुक्तिसंदेशः प्रतिगेहं विगाहताम् ।
अन्त्यजानां महोल्लासं हृदयेषु समर्पयन् ॥ २४ ॥
ध्यानयोगबलादेका सूक्ष्मवाणी हृदन्तरे ।
श्रूयते स्पष्टनिर्भासा सा हि मे मार्गदर्शिनी ॥ २५ ॥
तत्प्रचोदनयैवेदमुपवासव्रतं श्रितम् ।
इत्याक्षेपसमाधानमकरोत्पुरुषव्रती ॥ २६ ॥
इत्येकान्तस्थिरे गान्धौ हिन्दवस्तं रिरक्षवः ।
निश्चिक्युर्विफलीकर्तुं निर्णयं मुख्यमंत्रिणः ॥ २७ ॥

कर्तव्यं तत्र संमत्या संवादेन परस्परम् ।
इति तत्प्रमुखो राजनामा मार्गमदर्शयत् ॥ २८ ॥
पण्डितैर्मालवीयाद्यैः परमानिष्टशङ्किभिः ।
राष्ट्रसंघाद्बहिर्भूताः समाहूयन्त नायकाः ॥ २९ ॥
सभायाममिलन् सर्वे मोहमय्यामतित्वराः ।
अम्बेडकरराजेन्द्रप्रमुखाश्चोपतस्थिरे ॥ ३० ॥
आन्द्रुलान्सबरीभ्यां च पोलाकेन च लण्डने ।
उपवासकथा गान्धेः प्रकाश्यत सहेतुका ॥ ३१ ॥
अमी सहृदया आंग्लाः प्रोचिरे दूरदर्शिनः ।
वित्त प्राणात्ययो गान्धेर्महोत्पातसमो भवेत् ॥ ३२ ॥
अत्रान्तरे पुरोगामी राजाख्यः कश्चिदन्त्यजः ।
प्रार्थयिष्यन्महात्मानं तत्वरे पुण्यपत्तनम् ॥ ३३ ॥
तन्त्रीसंदेशतः कैश्चिदांग्लदेशसुहृद्वरैः ।
उपवासपरित्यागं महात्मा प्रार्थितोऽभवत् ॥ ३४ ॥
अलिखत्सादरं गान्धिः पुनर्मञ्त्रिवरीयसे ।
प्रतिपन्ना प्रतिज्ञेयमन्त्यजानां हितेच्छया ॥ ३५ ॥
बहूनां दूयते चेतो यद्यपि प्रायनिश्चयात् ।
तथापि धर्मनिष्ठस्य गतिरन्या न विद्यते ॥ ३६ ॥
निश्चयान्न चलिष्यामि मोचितोऽपि प्रशासकैः ।
उपायः प्रतिरोद्धुं वो नास्ति हन्त परो भुवि ॥ ३७ ॥

या भवन्निर्णयस्तेषामनर्थायेति मे मतिः ।
सा कदाचिदविज्ञानात्प्रमादजनिता भवेत् ॥ ३८ ॥
तादृशप्रत्यवायस्य प्रायश्चित्तं भवेन्मृतिः ।
असंख्यनरनारीणां चिन्तामुक्तिश्च मत्कृते ॥ ३९ ॥
यदि न्याय्या मतिर्मे स्याद्यथा मे प्रत्ययो दृढः ।
तदाहं सुचिराभ्यासात्सत्ययज्ञफलं लभे ॥ ४० ॥
भगवत्प्रेरणामूलं व्रतमेतदुपाश्रितम् ।
भगवत्प्रेरणायां हि श्रद्धा भक्तिश्च मे परा ॥ ४१ ॥
जीवेयमपि सेवार्थं यदि भागवती कृपा ।
तं विना शरणं नान्यस्तदिच्छां को निवारयेत् ॥ ४२ ॥
न कोऽप्यस्पृश्यताख्यात्या लाञ्छनीयः स्वदेशजः ।
चातुर्वर्ण्यव्यवस्थायामपि नेदं हि दृश्यते ॥ ४३ ॥
इत्युक्तोऽपि न चामात्यश्चचाल क्रूरनिर्णयात् ।
अमृतासारसिक्तापि किं शिला मृदुलायते ॥ ४४ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां श्वेतपत्रपरिवर्तनयत्नो नाम सप्तमोऽध्यायः ।

अष्टमोऽध्यायः ।

आदौ श्रीमालवीयाद्यैः कृता मुम्बापुरे सभा ।
आम्बेडकरराजेन्द्रप्रमुखाश्चात्र संगताः ॥ १ ॥

निर्णीतं तत्र तैः सर्वैः सन्निधौ यन्महात्मनः ।
ऐकमत्येन कर्तव्यः संधिरस्पृश्यताहरः ॥ २ ॥
काले तदनुरोधेन नीतिज्ञाः पुण्यपत्तने ।
परितोषाय सर्वेषां संधिकामाः समागताः ॥ ३ ॥
निरणायि पुरो गान्धेरेककण्ठस्वरेण तैः ।
यदेतद्दिनमारभ्य हिन्दुभिर्जन्मकारणात् ॥ ४ ॥
अन्त्यजास्पृश्यसंज्ञाभ्यामद्य यावद्विमानिताः ।
इतःपरं हि ते मान्याः सर्वे हरिजनाख्यया ॥ ५ ॥
न कोऽप्यस्पृश्यताख्यात्या लाञ्छनीयः स्वदेशजः ।
चातुर्वर्ण्यव्यवस्थायामपि नेदं हि दृश्यते ॥ ६ ॥
इतः परं च येऽस्माभिरस्पृश्याख्याकलङ्किताः ।
हिन्दुभिर्निर्विशेषा स्यात्तेषामप्यधिकारिता ॥ ७ ॥
सार्वलौकिककूपाध्वपाठशालोपयोजने ।
तथा सार्वजनीनान्यसंस्थानामपि सेवने ॥ ८ ॥
स्वदेशप्रमुखैः सर्वैः स्वधर्म इति सादरम् ।
इतरेऽपि कलङ्काश्चेदपोह्यास्तेऽपि सत्वरम् ॥ ९ ॥
मन्दिराद्यो बहिष्कारः समाजेनान्त्यजोपरि ।
चिरादारोपितो रूढ्या स निष्कास्य इतःपरम् ॥ १० ॥
अधिकारपदार्हाः स्युरन्त्यजा अपि हिन्दुवत् ।
नियोज्याश्च पदे श्रेष्ठे वरणीया यदि स्वयम् ॥ ११ ॥

साम्राज्यशासनाङ्गत्वं संधाननियमा इमे ।
प्राप्तकालं प्रपत्स्यन्ते तदभावे तु निश्चितम् ॥ १२ ॥
इदमस्पृश्यताङ्कस्य मूलोत्पाटनसिद्धये ।
स्वराज्यशासनव्यूहे भवेत्प्रथमशासनम् ॥ १३ ॥
शिक्षणायान्त्यजानां च प्रतिवर्षं प्रशासकैः ।
यथा धनं सुरक्ष्येत प्रार्थनीयास्तथा हि ते ॥ १४ ॥
इत्थं धर्मोत्तरः संधिः समाप्तः पुण्यपत्तने ।
जज्ञे हिन्दुसमाजस्य मनःसंशुद्धिकारकः ॥ १५ ॥
अथार्कास्तमये गान्धिः स्निग्धलोकैः समन्वितः ।
प्रदोषप्रार्थनां चक्रे भगवद्गीतिपावनीम् ॥ १६ ॥
ततोऽन्त्यजसमुद्धर्ता परं सन्तुष्टचेतसा ।
सेव्यमानः सरोजिन्या जहौ प्रायोपवेशनम् ॥ १७ ॥
आसेतोरातुषाराद्रिं रेजे तत्कीर्तिमण्डलम् ।
तत्तीव्रतपसः पुण्यं भेजे च क्षितिमण्डलम् ॥ १८ ॥
आबालप्रमदावृद्धं त्यक्तसर्वोद्यमा जनाः ।
अन्त्यजोद्धारसेवायां बभूवुः परमादृताः ॥ १९ ॥
इत्थमन्त्यजसेवायाः प्रसारं वीक्ष्य शासकाः ।
लोकान्न्यषेधयन् गान्धेर्दर्शनादीर्ष्यया हृताः ॥ २० ॥
कस्तुराम्बां च तत्पत्नीं तत्पार्श्वादपनिन्यिरे ।
यथोपवासतः पूर्वं गान्धिर्बन्दीकृतः स्थितः ॥ २१ ॥

विना सहचरान् हन्त जनान्हरिजनप्रियान् ।
कथं भोः परिसेवेय दीनानेतान् यथाविधि ॥ २२ ॥
वितनोति च साहाय्यं कार्ये मत्सहधर्मिणी ।
अतः शरण्यहीनोऽस्मि भग्ननौका यथाम्भसि ॥ २३ ॥
शासकानिति विस्पष्टं विरुन्धाने महात्मनि ।
तत्पार्श्वे स्थापिता भूयः कस्तुराम्बा तपस्विनी ॥ २४ ॥
जना हरिजनानां च परिसेवापरायणाः ।
पश्यन्तु तं यथाकालमित्यादिष्टं च शासकैः ॥ २५ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायामस्पृश्यताभञ्जनो नामाष्टमोऽध्यायः ।

नवमोऽध्यायः ।

षण्मासानन्तरं हन्त कल्कत्तानगरेऽभवत् ।
वार्षिकं राष्ट्रसंघस्य निषिद्धमपि मेलनम् ॥ १ ॥
अध्यक्षपदमारोढुं श्रीमान्मदनमोहनः ।
अभियास्यन् पुरीं मार्गे जगृहे राजपूरुषैः ॥ २ ॥
अस्याभिग्रहणं साधोः प्रजोत्साहमवर्धयत् ।
नानादिग्देशसंप्राप्ताः सभास्थानेऽमिलञ्जनाः ॥ ३ ॥
अथ सभ्यैर्वृतोऽध्यक्षः श्रीमानाणेमहाशयः ।
पदं तदुरीकृत्य प्रवृत्तः कार्यचालने ॥ ४ ॥

अवष्टभ्य गृहीतोऽभूदन्ये च प्रमुखास्तथा ।
श्रीगुप्तस्यांग्लभार्या च श्रीनेरोः सहधर्मिणी ॥ ५ ॥
सभाप्रतिनिधीनां च संदोहः पुररक्षिभिः ।
प्रताडितोऽपि विष्टभ्य स्थितोऽभूद्भयवर्जितः ॥ ६ ॥
तज्जनार्णवकल्लोले रक्षिनक्रैर्विलोडिते ।
उद्घोषि स्वरेणोच्चैः सभानिर्णयसप्तकम् ॥ ७ ॥
पूर्णस्वराज्यतोऽस्माभिर्न्यूनं नाङ्गीकरिष्यते ।
प्रजाधिकाररक्षायै दुर्णयानां विमर्दनम् ॥ ८ ॥
युक्तमेव न दोषाय मानिनामीप्सितासये ।
तीव्रसंवेगमास्थाय चालनीयः समुद्यमः ॥ ९ ॥
परदेशीयवस्त्राणि बहिष्कार्याणि सर्वतः ।
भारतीयैश्च निःशेषैर्निषेव्यं खद्दराम्बरम् ॥ १० ॥
क्रूरशासनयोगेन नियन्त्रयति यः प्रजाः ।
स शासको न चास्माकमवधेयो भविष्यति ॥ ११ ॥
नव्यशासननिर्लेखः प्रधानसचिवेन यः ।
श्वेतपत्राभिधानेन भारतार्थे प्रकाशितः ॥ १२ ॥
तेन प्रतारितो मा भूज्जनो देशहिते रतः ।
यदयं स्वप्रभुत्वस्य स्थिरीकाराय कल्पितः ॥ १३ ॥
नचिरान्मालवीयार्या भूयिष्ठाश्च सभासदः ।
बभूवुर्बन्धनान्मुक्ता राष्ट्रसंघसमापने ॥ १४ ॥

प्राज्ञो निर्मुक्तमात्रोऽयं श्रीमान्मदनमोहनः ।
सत्यवागिति विख्यातः कलकत्तापुरं ययौ ॥ १५ ॥
तत्र प्रख्यापयामास निदर्शनपुरस्सरम् ।
रक्षिणां पाशवीं वृत्तिं सभास्तारविमर्दिनीम् ॥ १६ ॥
राष्ट्रसंघसभाभंगव्यापाराय निरङ्कुशाः ।
तीव्रदण्डप्रहारैस्ते यथा चक्रुर्विहिंसनम् ॥ १७ ॥
धीरमाह्वयते स्मासौ राजकीयमहत्तरान् ।
रक्षिणां वृत्तमुद्दिश्य विचारः क्रियतामिति ॥ १८ ॥
परन्तु शासकास्तेषां विदित्वाप्यपराधिताम् ।
अनेडमूकतां प्राप्य प्रभुदर्पमरक्षिषुः ॥ १९ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां मालवीयप्रधर्षणो
नाम नवमोऽध्यायः ।

दशमोऽध्यायः ।

उपवासं पुनर्गान्धिरग्रहीदात्मशुद्धये ।
कर्तुं हरिजनश्रेयस्कारिणां च सहायताम् ॥ १ ॥
सोऽब्रवीदुपवत्स्यामि दिनानामेकविंशतिम् ।
प्रार्थ्ये शुद्धिं परात्मानं शक्तिं च सहकारिणीम् ॥ २ ॥
सर्वतः सुहृदो भक्त्या प्रार्थयन्तु महेश्वरम् ।
यथा सत्यपरीक्षां तामुत्तरेयं सुरक्षितः ॥ ३ ॥

स पक्षो विजयीभूयाद्यदर्थं मदुपोषणम् ।
मृतिर्मेऽस्तु धृतिर्वाऽस्तु यथेच्छा परमात्मनः ॥ ४ ॥
सनातनमतालम्बाः प्रार्थयन्तु जगत्प्रभुम् ।
परिणाममनादृत्य व्रतस्याङ्गीकृतस्य मे ॥ ५ ॥

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
यथा स्वधर्मकृत्यानां महिम्ना स्यादपावृतम् ॥ ६ ॥
महात्मा बन्धनान्मुक्तो वृत्तपत्रेष्वलेखयत् ।
वोढव्यः कार्यभारो मे मुक्त्या गुरुतरीकृतः ॥ ७ ॥
विमोचनमिदं मन्ये न मे सौख्यप्रदायकम् ।
दुःसहः सत्यजिज्ञासोर्भारो मानसिकश्रमात् ॥ ८ ॥
जायेत यदि विक्षोभो विवादो वा जनेष्वितः ।
उपोषणस्य हेतुर्मे भविष्यति निरर्थकः ॥ ९ ॥
किंतु शासनविध्वंसे मतं मे नान्यथाकृतम् ।
धीरास्ते धन्यवादार्हाः सर्वे शासनभञ्जकाः ॥ १० ॥
गूढता राष्ट्रकार्येषु श्रीयते यदि सर्वशः ।
भविता निश्चितं सा हि कार्यसिद्धिविनाशिनीम् ॥ ११ ॥
अनुशास्मि ततो नेतॄन् यदि शासनभञ्जकः ।
न स्यादेकोऽपि नो ह्यनिस्त्यज्यतां गुप्तकारिता ॥ १२ ॥
युष्माभिः कार्यसिद्धिश्चेत् निश्चितं प्राप्तुमिष्यते ।
सद्गुणो न पुनः संख्या पुरुषाणामपेक्ष्यते ॥ १३ ॥

प्रार्थये च सभाध्यक्षं श्रीमदाणेमहाशयम् ।
न कार्या शासनोच्छित्तिरासमाप्तिव्रतस्य मे ॥ १४ ॥
प्रार्थये शासकांश्चापि राष्ट्रे शान्तिर्यदीष्यते ।
यदि तैः शासनं नूत्नमयोग्यमिति मन्यते ॥ १५ ॥
तदा शासनसंदोहो निष्कास्यस्तादृशोऽखिलः ।
बन्धनाच्च विमोक्तव्याः सर्वे शासनभञ्जकाः ॥ १६ ॥
दिष्ट्या सत्यपरीक्षां चेदुत्तरेयमिमामहम् ।
नायकानुपदेक्ष्यामि वीक्ष्य तात्कालिकीं स्थितिम् ॥ १७ ॥
नातिसाहसिकं चेन्मां गणयिष्यन्ति शासकाः ।
मन्त्रयिष्ये च तैर्भूयो मान्यसंधानसिद्धये ॥ १८ ॥
संघशासकयोर्मध्ये न चेत्संधिः कृतो भवेत् ।
पुनः शासनभंगाय प्रवर्तन्ते प्रजा ध्रुवम् ॥ १९ ॥
पुनर्नियन्त्रणाः क्रूरा रचयन्त्यधिकारिणः ।
पीडयन्तु जनान् भूयो मेषवत्सान् यथा वृकाः ॥ २० ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां त्रिसप्ताहिकोपोषणो नाम दशमोऽध्यायः ।

एकादशोऽध्यायः ।

गान्धिरुवाच ।

शासकाः शान्तिकामाश्चेदार्जवेन च संयुताः ।
राष्ट्रसंघस्य योगेन सुव्यवस्था न दुष्करा ॥ १ ॥

किंतु प्रजासहस्रेषु कारानिरयवर्तिषु ।
प्रजाशासकयोर्मध्ये संधिवार्ता कथं भवेत् ॥ २ ॥
यावन्नेरुगफार्खानश्रीमद्वल्लभनायकाः ।
भूगर्भे वासितास्तावन्न शक्या कापि योजना ॥ ३ ॥
एतेषु बन्धनस्थेषु स्थिता ये बन्धनाद्बहिः ।
सर्वथा न विरंस्यन्ति शासनातिक्रमादमी ॥ ४ ॥
लेखका वृत्तपत्राणां प्रेक्षकाश्च ममापरे ।
नोपरुन्धन्तु मां तावत्प्रार्थये साग्रहं पुनः ॥ ५ ॥
राष्ट्रवादो न मे शक्यः कर्तुमद्योपवासिनः ।
अद्यापि बन्धनस्थं मां मन्यतामखिलो जनः ॥ ६ ॥
शासकेभ्यः प्रतिज्ञातुं शान्तिमिच्छाम्युपोषणे ।
यथा मुक्तेर्न शङ्केरन्मया दुरुपयोजनम् ॥ ७ ॥
उपांशु वा प्रकाशं वा न किञ्चित्क्रियतां जनैः ।
यावद्व्रतसमाप्तिं मे शासकानां विरोधनम् ॥ ८ ॥
कृतेऽप्येवं तमोग्रस्ता वर्तते चेत्परिस्थितिः ।
याचिष्ये शासकान्भूयः कारायां मन्निवासनम् ॥ ९ ॥
गान्धेर्मतमिदं बुद्ध्वा श्रीमानाणेमहोदयः ।
शासनोल्लंघनाल्लोकान्मासद्वयमवारयत् ॥ १० ॥
तथापि शासकैर्बन्धान्[१] बान्धवा न विमोचिताः ।
मुक्ताः क्षोभं पुनः कुर्युरिति शङ्काहतैः किल ॥ ११ ॥

१ सत्या०

अथ शर्मण्यदेशान्तर्मण्डलाद् व्हियनापुरात् ।
कालेऽस्मिन्नेव संप्राप्तं पत्रं गर्हणगर्भितम् ॥ १२ ॥
सुभाषविठ्ठलार्याभ्यां लेखे गान्धिरनिंद्यत ।
निवृत्तिः शासनोच्छेदात्पराभवनिदर्शिका ॥ १३ ॥
अतोऽयं राष्ट्रसंघश्चेदखिलः परिवर्त्यते ।
तदा पूर्णस्वराज्यं नः सन्निकृष्टं भवेदिति ॥ १४ ॥
इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां सामूहिकसत्याग्रह-
प्रतिषेधको नामैकादशोऽध्यायः ।

द्वादशोऽध्यायः ।

प्रयागनगरी कारानिलयादथ शासकैः ।
नेरुर्विमोचितः श्रीमन्मातुरस्वास्थ्यकारणात् ॥ १ ॥
मातुरन्तिक एवासौ न्यवसन्मातृवत्सलः ।
तदन्तकालपर्यन्तं शुश्रूषां रचयन् सुधीः ॥ २ ॥
ततश्च त्वरितः श्रीमानगमत्पुण्यपत्तनम् ।
तत्र पर्णकुटीवासे गान्धिसंदर्शनोत्सुकः ॥ ३ ॥
अस्य प्रत्यागमादांग्लभूमेः सुचिरमेतयोः ।
पृथक्कारालयावासान्नासीदन्योन्यदर्शनम् ॥ ४ ॥
मिलितावथ संलापं सुचिरात् वितेनतुः ।
अधिकृत्य स्वराज्यस्य भाविकार्यक्रमोदयम् ॥ ५ ॥

विरम्य कतिचिन्मासान् सत्याग्रहरणोद्यमात् ।
गान्धिर्हरिजनोद्योगे व्यवसायपरोऽभवत् ॥ ६ ॥
समर्प्य सर्वथात्मानं तदभ्युदयकर्मणे ।
निरगादाश्विने मासे देशपर्यटनाय सः ॥ ७ ॥
दशमासानसौ भ्राम्यन् भारते प्रतिमण्डलम् ।
पर्यचाययदात्मानं प्रश्नैरस्पृश्यतापरैः ॥ ८ ॥
अस्पृश्यताकलङ्कं चेत्प्रमार्क्ष्यामि तदा हि मे ।
जीवनस्येह सार्थक्यं जीवन्नपि मृतोऽन्यथा ॥ ९ ॥
इति ध्यायन्महात्मासौ सभां चक्रे प्रतिस्थलम् ।
यत्र मानवकल्लोलैः शोभते स्म जनार्णवः ॥ १० ॥
लोकाः समर्पयामासुस्तथा पादाब्जयोर्धनम् ।
यथाष्टलक्षरूप्याणां संग्रहो नचिरादभूत् ॥ ११ ॥
यद्यपि भ्रमणं गान्धेः सर्वतो विजयोम्भितम् ।
अतिवृत्तद्वयेनेदं कलङ्कितमिवाभवत् ॥ १२ ॥
तथा हि श्रीयुतं गान्धिं निवृत्तमभिनन्दितुम् ।
पौरस्वाम्यसभा पुण्यपत्तनस्य समाह्वयत् ॥ १३ ॥
महात्मा तत्र संप्राप्तः सहचारिसमन्वितः ।
सभायां स्वीकरोति स्म मानपत्रं समर्पितम् ॥ १४ ॥
तावच्च कश्चिदज्ञातस्तमग्नाभिशरव्ययन् ।
आग्नेयगुलिकामेकामक्षिपत्पुरुषाधमः ॥ १५ ॥

सान्यतः स्फुटिता दैवात्क्षताः केचित्परे जनाः ।
दिष्ट्यासौ रक्षितो गान्धिर्घातुकस्तु पलायितः ॥ १६ ॥
अन्यदा पश्यतो गान्धेरज्मीरपुरसंसदि ।
कश्चिदस्पृश्यतोच्छेदद्वेषिणश्छिन्नवान् शिरः ॥१७ ॥
अतितिक्षोर्द्विजस्यास्य कर्मणा दुःखितो व्रती ।
उपावात्सीत् स सप्ताहं प्रायश्चित्तचिकीर्षया ॥ १८ ॥
यदा यदा हि कुर्वन्ति लोकाः कृत्यमधर्मतः ।
तदा तदोपवासेन प्रायश्चित्तं करोति सः ॥ १९ ॥
सहसा क्षितिकम्पोऽभूद्विदर्भेषु भयंकरः ।
येन विस्तीर्णसंस्थानां समृद्धिर्विलयं गता ॥ २० ॥
परस्सहस्रहर्म्याणि क्षणादुद्धूलनं ययुः ।
कुलानां नियुतं हन्त निर्धनं समजायत ॥ २१ ॥
निमेषान्तरमात्रेण शिशवश्चूर्णिताः स्थिताः ।
जग्मुः प्रजासहस्राणि सहसा यमसादनम् ॥ २२ ॥
शोचनीयमिदं वृत्तं श्रुत्वा मर्मनिकृन्तनम् ।
द्रवीभूय मुनिस्तूष्णीं ममार्ज निजलोचने ॥ २३ ॥
बोधयन् जीविकामार्गं दीनानाथजनाय सः ।
मासमत्रानयद् गान्धिः परिश्राम्यन् दिवानिशम् ॥ २४ ॥
दण्डभृत्पादचारेण ग्रामाद्ग्रामं परिभ्रमन् ।
दशां कष्टतमां जज्ञौ विपदापन्नदेहिनाम् ॥ २५ ॥
आहूयच्च ततः शीघ्रं परसेवापटीयसः ।

साहाय्यकप्रदानाय तरुणान् दीनवत्सलः ॥ २६ ॥
यो दैवदुर्विपाकेन प्रध्वंसः समजायत ।
प्रायस्तद्वर्णने शक्तिर्न स्यादादिकवेरपि ॥ २७ ॥
विंशतिर्हि सहस्राणां विनेशुर्मानवाः क्षणात् ।
सिकताराशिभिश्छन्नाः सकलाः सस्यसंपदः ॥ २८ ॥
तडागानां सहस्राणि दशलक्षोत्तरा गृहाः ।
क्षेत्राणां दशलक्षाश्च विकृतध्वस्ततां ययुः ॥ २९ ॥
विपत्सागरमग्नानां समुद्धाराय जीविनाम् ।
सर्वदिग्भ्यः समापेतुः प्रभूता धनवृष्टयः ॥ ३० ॥
आदीनधनिकं लोकाश्चतुर्दिक्समवस्थिताः ।
धनं समर्पयामासुः स्वशक्त्या देशबांधवाः ॥ ३१ ॥
पंचमासान्तरे रूप्यलक्षाणां सप्तविंशतिः ।
संगृहीताभवद्येन शासकाश्चापि विस्मिताः ॥ ३२ ॥
एकविंशतिसाहस्रे स्थितेऽपि सहकारिणाम् ।
श्रीमान्नेरुरुपायातः स्वयमार्तान् सिषेविषुः ॥ ३३ ॥
नचिराद्देशभक्तोऽयं वितेने भाषणद्वयम् ।
कलकत्तापुरे निन्दन्नुग्रतामधिकारिणाम् ॥ ३४ ॥
प्रयागं प्राप्तमात्रोऽसौ न्यायस्थानमनीयत ।
घोषितो यत्र दण्डार्हश्चिक्षिपे बन्धनालये ॥ ३५ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां भूकम्पविप्लवो नाम द्वादशोऽध्यायः ।

त्रयोदशोऽध्यायः ।

मासषट्कात्पुरा केचित्पुण्यपुर्याममेलिषुः ।
राष्ट्रसंघस्य नेतारः श्रीमदाणेसमन्विताः ॥ १ ॥
दृष्ट्वा शासनविच्छेदे मतभेदं परस्परम् ।
स्वयमेकाकिना भङ्गं प्रतिजज्ञे मुनिस्तदा ॥ २ ॥
ततस्तं बन्धने क्षिप्त्वा मुक्तं बद्धं पुनः पुनः ।
कुर्वन्तः शासकाश्चक्रुः क्रीडामाखुबिडालिकाम् ॥ ३ ॥
स्वराज्यसंघ इत्यासीत्सभा पूर्वं विनिर्मिता ।
श्रीदेसाईभिषग्वर्यरायान्सारिमुखैर्जनैः ॥ ४ ॥
अकुर्वन् शासनोच्छेदं राष्ट्रसंघमहाजनः ।
चिरायावस्थितस्तूष्णीं देशविप्लवकारणात् ॥ ५ ॥
अन्सार्यध्यक्षतायां तदेका संमेलिता सभा ।
सुप्तस्वराज्यसंघस्य प्रबुद्ध्यै हस्तिनापुरे ॥ ६ ॥
कृता तत्र व्यवस्थैषा व्यक्तिशः शासनच्छिदाम् ।
ये न कुर्युर्विधेयस्तैः सदस्यवरणे श्रमः ॥ ७ ॥
भाव्यं च नवनिर्माणक्रियासु सहकारिभिः ।
प्रवेशश्चाधिगन्तव्यः सदसि न्यायकारके ॥ ८ ॥
प्रविष्टैस्तत्र कर्तव्यः प्रयत्नः सर्वथा दृढः ।
दुष्टशासनवृन्दस्य सर्वस्यापि विलोपने ॥ ९ ॥
कार्यं च श्वेतपत्रोपन्यासानां परिमर्दनम् ।
बहुनर्थविषद्रुः स्यादन्यथा दुर्णयाङ्कुरः ॥ १० ॥

अन्यच्च गान्धिना प्रोक्तं साधनीयं निरुत्तरम् ।
इति प्रोच्चैः समुद्घुष्टः संघाध्यक्षेण निर्णयः ॥ ११ ॥
श्रीमदन्सारिदेसाईरायप्रभृतयस्ततः ।
सभया प्रेरिताः पार्श्वमुपजग्मुर्महात्मनः ॥ १२ ॥
सहर्षनामनि ग्रामे विदर्भेषु तथा मुनिः ।
चकार विजने वासं मौनव्रतदिनं नयन् ॥ १३ ॥
अजानन्नेव यद्वृत्तं स्वराज्यसदसि द्रुतम् ।
अलिखद्वृत्तपत्रेषु स्वेच्छयाभीष्टमात्मनः ॥ १४ ॥
तथाहि विदितं सर्वैर्वर्तते यन्मतं मम ।
न्यायकल्पकसंस्थाया अधिकृत्य प्रयोजनम् ॥ १५ ॥
राष्ट्रसंघसदस्यानां न्यायभंगमकुर्वताम् ।
सदस्यवरणे यत्नः स्वाधिकारो न केवलम् ॥ १६ ॥
स्वधर्मश्चेति मन्तव्यः श्रद्धानैः प्रयोजने ।
कर्तव्या च प्रयत्नेन देशसेवा यथाबलम् ॥ १७ ॥
यथोक्तं हि मया पूर्वं सत्याग्रहसुदीपिकाम् ।
एकोऽपि ज्वालयेद्धीरः सत्यस्नेहमयो नरः ॥ १८ ॥
ममैव शासनोच्छेदभारो वोढव्य इत्यहम् ।
अन्तरात्मप्रसादेन स्थितोऽस्मि कृतनिश्चयः ॥ १९ ॥
सत्याग्रहस्य संदेशः सर्वलोकहृदन्तरे ।
नाद्यापि हन्त संप्राप्तः प्रवेशमिति मे मतिः ॥ २० ॥

आध्यात्मिको हि संदेशः स्वयमाशु प्रसर्पति ।
लोकयत्नस्तु मन्दः स्यादिति दृष्टं मयाटता ॥ २१ ॥
सोत्साहमिलितान् लोकानसंख्यान्देशसेवकाः ।
बभूवुर्विस्मिताः प्रेक्ष्य प्रयाणेषु स्थले स्थले ॥ २२ ॥
शक्तिराध्यात्मिकी सत्याग्रहस्यानुपमा स्थिरा ।
तुषारं द्रावयत्यर्को हिमाद्रेश्च निजोष्मणा ॥ २३ ॥
तत्सारमनभिज्ञेभ्यो नेत्रा तदभिजानता ।
ऐहिकप्रियसिद्ध्यर्थं लोकेभ्य उपयुज्यते ॥ २४ ॥
शस्त्रस्यास्य विजानीयात्प्रभावं पारमार्थिकम् ।
शल्यशास्त्रं यथा वेत्ति शस्त्रवैद्यो विचक्षणः ॥ २५ ॥
उपयोक्तुं न शक्यं तत्सर्वैः कैश्चित्तु पार्यते ।
निर्देष्टुमवतिष्ठेत पृष्ठतः कुशलो यदि ॥ २६ ॥
सोऽहं सत्याग्रहास्त्रस्य प्रयोगेऽस्मि विचक्षणः ।
भाव्यं तु सावधानेन शस्त्रवैद्यान्मयाधिकम् ॥ २७ ॥
स हि संपूर्णशिक्षावानहं त्वद्यापि शोधकः ।
सत्याग्रहः प्रकृत्यैव युगपत्सर्वदर्शनम् ॥ २८ ॥
प्रतिबध्नात्यतः शिष्यः प्रसर्पति पदात्पदम् ।
दृष्टिपूतपदन्यासी नाग्रतः स विलोकते ॥ २९ ॥
स्वराज्यप्राप्तये भंगः शासनानां न युज्यते ।
कर्तुमद्येति मन्वन्ते मदीयाश्रमवासिनः ॥ ३० ॥

अनुशास्मि ततः सर्वान् राष्ट्रसंघसभासदः ।
न्यायभंगात्स्वराज्यार्थे सद्य एव विरम्यताम् ॥ ३१ ॥
मय्येव भारमुत्सृज्य स्थीयतां मयि जीवति ।
प्रवर्तध्वं मयादिष्टा मत्तोऽभिज्ञतरेण वा ॥ ३२ ॥
अहं सत्याग्रहस्यास्मि प्रारब्धा च प्रवंर्तकः ।
अतश्च ये मया पूर्वं न्यायभंगाय चोदिताः ॥ ३३ ॥
प्रत्यक्षं वा परोक्षं वा तैरिदानीं विरम्यताम् ।
शासनोच्छेदतः क्षिप्रमिति मेऽभ्यर्थनाधुना ॥ ३४ ॥
मार्गः स्वातन्त्र्यलाभाय नास्ति श्रेयानितः परम् ।
सत्याग्रहपथादन्यो भारतस्येति निश्चयः ॥ ३५ ॥
धिग्बलं भौतिकं पुंसां सत्याग्रहबलं बलम् ।
हिंसाविग्रहयोः स्थाने प्रतिष्ठामयमर्हति ॥ ३६ ॥
प्रजानां भयमुत्पाद्य निर्वीर्यकरणादमूः ।
निर्मूलयितुमिच्छन्तः सन्ति ये क्रूरशासकाः ॥ ३७ ॥
तेषामपि मनोऽश्मानं विद्राव्य परिवाहयेत् ।
इयं सत्याग्रहज्वाला विधिना चेत्प्रवर्तिता ॥ ३८ ॥
स्वोद्यमेषु जयः प्राप्तः कामं शासनभञ्जकैः ।
हृदयं शासकानां तु न स्पृष्टमिति मे मतिः ॥ ३९ ॥
काले सज्जस्थितैर्भाव्यं कर्तुं शासनभञ्जनम् ।
शिक्षितस्वार्थसंत्यागस्वेच्छादारिद्र्यजीवनैः ॥ ४० ॥

व्यापृतैर्भवितव्यं च राष्ट्राभ्युदयकर्मसु ।
खादिकर्तनजात्यैक्यकरणादिषु तत्परैः ॥ ४१ ॥
यदा तेषां मनः स्पृष्टं तदा सत्याग्रहः फलेत् ।
एक एवास्य याथार्थ्यमन्वेषयितुमर्हति ॥ ४२ ॥
सत्याग्रहः पुरास्माभिः कदापि न परीक्षितः ।
अत एव करिष्यामि प्रयत्नं तत्परीक्षणे ॥ ४३ ॥
स्वरूपं श्रूयतामस्य पुनरेव ब्रवीमि वः ।
न हि सत्याग्रहो नाम शासनातिक्रमः परम् ॥ ४४ ॥
अपि तु क्षान्तियुक्तेन सदा सत्यगवेषणम् ।
अहिंसयैव तच्छक्तिमुपयुञ्जीत साधकः ॥ ४५ ॥
विरतः शासनोच्छेदात्किमुद्योगो भवेज्जनः ।
इति जिज्ञासमानान्वः कथयामि निशम्यताम् ॥ ४६ ॥
अस्पृश्यता पुनर्वच्मि निष्कास्या सर्वयत्नतः ।
भैषज्यमादकादीनि वारणीयानि शुद्धये ॥ ४७ ॥
उक्तसेवाक्रमोऽयं वः सहजां वितरिष्यति ।
जीविकामपि दीनाय भोगमिष्टान्नवर्जिताम् ॥ ४८ ॥
येषां तु सा न पर्याप्ता गवेष्याणि परत्र तैः ।
राष्ट्रियोद्यमशालासु कर्माण्यधिकलब्धये ॥ ४९ ॥
ये जनाः स्वानुमत्यैव विधेयाः सन्ति शासने ।
भंगस्तैरेव कर्तव्यो नेतुराज्ञानुवर्तिभिः ॥ ५० ॥
मया प्रोक्तमिदं सर्वं लोकाभ्युदयकाम्यया ।

न पुना राष्ट्रसंघस्य स्वातन्त्र्यापजिहीर्षया ॥ ५१ ॥
ये तु सत्याग्रहोद्युक्ता भवेयुः संशयालवः ।
तत्कृते ह्युपदेशोऽयं कृतः सन्मार्गदर्शकः ॥ ५२ ॥
अन्तरात्मानुसंधानैर्भगवद्भक्तिसेवनैः ।
इत्येवमलिखद्गान्धिर्ध्यायं ध्यायं दिवानिशम् ॥ ५३ ॥
अटन्हरिजनार्थाय प्रतीतोऽभूदसौ यथा ।
स्वयमेकेन वोढव्या सत्याग्रहधुरा मया ॥ ५४ ॥
सांघिकः शासनोच्छेदं महात्मा प्रतिषिद्धवान् ।
चिकीर्षुः स्वयमेकाकी वारयामास चेतरान् ॥ ५५ ॥
अथ संघसदां मध्ये गौरवेण महात्मनः ।
मतभेदः परित्यक्तस्तथा च न्यायकृत्सभाम् ॥ ५६ ॥
अप्रविष्टैः प्रविष्टैश्च बहिरन्तश्च संगरात् ।
पटवः सर्वलोकाः स्युरित्यन्सारिरघोषयत् ॥ ५७ ॥
श्रुतिवाक्यमिवाशेषैः सदस्यैरनुवर्तितम् ।
कार्यक्षेत्रेषु सर्वेषु वचनं दूरदर्शिनः ॥ ५८ ॥
व्यवसायो दृढस्तेषामचिरेणोदपादयत् ।
स्वराज्यस्याङ्कुरीभूतं राष्ट्रियं मन्त्रिमण्डलम् ॥ ५९ ॥
स च सूक्ष्माङ्कुरो यावद्भवति स्म शिशुद्रुमः ।
तावद्घोरमहायुद्धझंझावातेन भञ्जितः ॥ ६० ॥

इति सौ. क्षमायाः कृतिभूत्तरसत्याग्रहगीतायां न्यायविधायकसभाप्रवेशनो नाम त्रयोदशोऽध्यायः ।

चतुर्दशोऽध्यायः ।

अथ वैशाखमास्येकः समाजः समजायत ।
धनक्षेत्रादिसर्वस्वसमभागित्ववादिनाम् ॥ १ ॥
समभूत्पाटलीपुत्रे तत्पूर्वाधिनिवेशनम् ।
यत्र नारायणाचार्यः श्रीमानासीत् सभापतिः ॥ २ ॥
समाजस्य ततः शाखा बह्व्योऽनेकत्र निर्मिताः ।
दमनाय धनाढ्यानां शुभाय श्रमजीविनाम् ॥ ३ ॥
अङ्गभूतः समाजोऽयं राष्ट्रसंघस्य संमतः ।
आचकर्ष निजक्रोडे तस्य सामाजिकान् बहून् ॥ ४ ॥
आत्यन्तिकी व्यवस्थास्मिन्राष्ट्रसंघाधिवेशने ।
सर्वकार्यगतेः किञ्चिद्विपर्ययमजीजनत् ॥ ५ ॥
शासनोच्छेदनज्वाला सद्यो निर्वापिता ह्यभूत् ।
न्यायसंसत्प्रवेशस्य संभ्रमज्वलनोऽज्वलत् ॥ ६ ॥
वित्तं हरिजनस्यार्थे संग्रहीतुं समुत्सुकः ।
देशपर्यटनं कर्तुं महात्मा मतिमातनोत् ॥ ७ ॥
समाप्ते च सभाकार्ये प्रययौ पाटलीपुरात् ।
तपस्वी पादचार्येव देशानुत्कलसंज्ञितान् ॥ ८ ॥
धनसंचययन्त्रं मां मा जनो मन्यतामिति ।
यन्त्रयानं निराकृत्य क्राम्यति स्म बहुश्रमः ॥ ९ ॥
प्रयागोत्कलदेशेषु भ्रमन्हरिजनश्रियै ।
प्रीतिमुत्पादयामास लोके तद्धितकारिणीम् ॥ १० ॥

यत्र यत्र गतः सोऽयं तत्र तत्र समाश्रितः ।
जनतां बोधयामास धर्मसूक्ष्माणि युक्तिभिः ॥ ११ ॥
तस्य कर्णसुखां वाणीमुपपत्तिसमुज्ज्वलाम् ।
श्रुत्वा सदोषमात्मानं मेने हरिजने जनः ॥ १२ ॥
अथोदीच्यप्रदेशेषु भ्रमणे कृतनिश्चयम् ।
प्रयाणाद्वारयामासुः शासकाः परिशङ्किताः ॥ १३ ॥
अत्रान्तरे जनश्चक्रे विकल्पान् बहुधा यथा ।
किमयं प्रतिषिद्धोऽपि व्रजेदेवोत्तरां दिशाम् ॥ १४ ॥
नोचेद्वैयक्तिकोच्छेदे शासनस्य स्वतन्त्रताम् ।
नात्मनः केवलं रक्षेदितरान् विनिवारयन् ॥ १५ ॥
न्यायकल्पकसंस्थायां प्रवेशमनुशिष्य नः ।
किं वा काराप्रवेशाय मार्गमन्विष्यति स्वयम् ॥ १६ ॥
प्रजाः कश्चिदयं नेता शासकप्रतिरोधनाम् ।
क्षोभमुत्पाद्य दुःखाब्धौ न भूयो मज्जयिष्यति ॥ १७ ॥
इति चिन्ताकुले लोके महात्मा निरमापयत् ।
संघान् हरिजनार्थाय नगरे नगरे बहून् ॥ १८ ॥
ततः प्रस्थानमकरोद्वरदानगरं प्रति ।
ग्रामीणजनतामध्ये निवासमभिलाषुकः ॥ १९ ॥
तावच्च प्रसृता वार्ता लोकविक्षोभकारिणी ।
यदसौ नचिरादेव राष्ट्रसंघं विमुञ्चति ॥ २० ॥

बहवो बहुधा लोका वितर्कयितुमुद्यताः ।
सहसा निर्गमस्यास्य परिणामान् भविष्यतः ॥ २१ ॥
नूतनाः सभया तस्य स्वीकृता यदि निर्णयाः ।
महात्मा न सभां जह्यादिति केचन मेनिरे ॥ २२ ॥
सदस्यवरणारम्भे सन्निकृष्टमुपस्थिते ।
न हि त्यागः शुभायेति प्राहुरन्ये विशङ्किताः ॥ २३ ॥
त्यजेत्सामाजिकत्वं चेद्वार्षिकाधिनिवेशनम् ।
किमर्थमुपतिष्ठासुर्भवतीत्यपरेऽब्रुवन् ॥ २४ ॥
विजानन्तोऽखिला लोकास्तस्याहार्यं विनिश्चयम् ।
लेखेन वक्ष्यमाणेन तस्य चुक्षुभिरे भृशम् ॥ २५ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां शासनभंगवारणो नाम चतुर्दशोऽध्यायः ।

पञ्चदशोऽध्यायः ।

संयमी दिव्यया वाण्या प्रेरितः स हृदन्तरे ।
प्राकाश्यमानयल्लेखमिमं निर्णयगर्भितम् ॥ १ ॥
सङ्घान्मम निवृत्तेर्या वार्ता सा न मृषात्मिका ।
अत्र कारणबाहुल्यं विद्यते तन्निशम्यताम् ॥ २ ॥
न त्याज्यः संघसंबन्धः प्रागाब्दिकसभागमात् ।
इति मित्रैः समादिष्टः परित्यागं विलंबये ॥ ३ ॥

स्थीयतामश्रमेणेति प्राहुर्गोविंदवल्लभाः ।
निर्गम्यतामिति प्रोचुः श्रीमत्सर्दारवल्लभाः ॥ ४ ॥
प्रत्येमि च परे सभ्या निर्विण्णाः कर्मभिर्मम ।
विघ्नकृन्न सहायोऽस्मि संघाभ्युदयकर्मणि ॥ ५ ॥
अपि च प्राभवं संघे वर्तते मे निरङ्कुशम् ।
अस्य मे प्रत्ययस्याद्य सत्यभावः परीक्ष्यते ॥ ६ ॥
मम सामाजिकानां च बहूनां मतभिन्नता ।
वर्धमानान्वहं दृष्टा तथापि मयि गौरवात् ॥ ७ ॥
प्रतीपगमनौत्सुक्यं रुद्ध्वा ते जोषमासते ।
इति सम्यक् परिज्ञाय स्थितोऽस्मि कृतनिश्चयः ॥ ८ ॥
न कोऽपि नायकः पूर्वमासीद्विश्वासभाजनम् ।
यथाहं हन्त भेदेऽपि स्थिरभक्तानुयायिनाम् ॥ ९ ॥
तन्तुचक्रं पुरो न्यस्तं मया कार्यगतिक्रमे ।
परं तत्पृष्ठतश्चक्रे प्राज्ञोऽप्यश्रद्धया जनः ॥ १० ॥
तथापि प्रत्ययोऽयं मे द्रढीयान् वर्तते यथा ।
क्लिश्यन् मानवकोट्यर्थे स्वराज्यं यदि लिप्स्यते ॥ ११ ॥
तन्तुचक्रक्रिया खादीनिर्मितिश्च परा गतिः ।
शिंक्षितानां तथा दीनक्षुधार्तानां विशेषतः ॥ १२ ॥
अमी किल निरुद्योगा हस्तस्यानुपयोगतः ।
जीवन्ति कृपणं नित्यं पशुवद्भारहारिणः ॥ १३ ॥

तन्तुचक्रमिदं पुंसां मानस्य विजयध्वजः ।
कृषेः सहचरं मित्रं प्रकृतेरर्धजीवितम् ॥ १४ ॥
शेषार्धजीवमात्रेण जीवन्तोऽद्य वयं स्थिताः ।
अतः शनैर्विनंक्ष्यामश्छिन्नपक्षा इवाण्डजाः ॥ १५ ॥
केचित्तथापि विद्यन्ते सदस्याः श्रद्धयान्विताः ।
चक्रस्याद्भुतसामर्थ्ये विश्रुते निखिलावनौ ॥ १६ ॥
खादिवस्त्रनिरासश्चेत् क्रियते संघकार्यतः ।
छिन्नो भवति संबंधः संघस्य जनकोटिभिः ॥ १७ ॥
प्रातिनिध्यसदस्यत्वं संघाङ्गमिति मे मतिः ।
विरोद्धुं मां तु नेच्छन्ति बहवो मयि सादराः ॥ १८ ॥
ममापि संमतो मेलः समभागित्ववादिनाम् ।
परार्थतत्परा यत्र मान्याश्च सहकारिणः ॥ १९ ॥
अस्ति मे मूलतो भेदः सारार्थान् प्रति तैः सह ।
यदि लब्धप्रतिष्ठास्ते तदा संघे न मे स्थितिः ॥ २० ॥
अस्पृश्यतार्थमुद्दिश्य विभिन्नो हि मम क्रमः ।
नद्योः प्रतीपगामिन्योः संयोगो नहि संभवी ॥ २१ ॥
सोऽयमस्पृश्यताप्रश्नो नीतिधर्मावलम्बनः ।
तदर्थमर्पयिष्येऽहं जीवितं मे दृढव्रतः ॥ २२ ॥
मन्यन्ते हि मयादिष्टं शासनोच्छेदवारणम् ।
गरीयः स्खलितं बुद्धेर्भूयांसः सहकारिणाम् ॥ २३ ॥

वैमत्यविषयश्चान्यः कथ्यते श्रूयतामयम् ।
अहिंसा जीवितं सत्याग्रहकल्पमहीरुहः ॥ २४ ॥
परन्तु लौकिकीं नीतिं भूयिष्ठाः कलयन्ति ताम् ।
मम तावदिदं मूलं धर्मस्यैवेति निश्चयः ॥ २५ ॥
न दोषोऽयं सदस्यानां यदेते न हि बिभ्रते ।
धर्मश्रद्धामहिंसायामहमेवात्र दोषभाक् ॥ २६ ॥
नानुशिष्टा मया ह्येते यथावदनुयायिनः ।
अत एव न संजाता मद्वत्तद्धर्मजीविताः ॥ २७ ॥
अहिंसाया अमोघत्वे यदि स्युः संशयालवः ।
सुतरां शासनोच्छित्तेः साफल्ये ते विशङ्किनः ॥ २८ ॥
मन्मते यदमी श्रद्धां विना यच्छन्ति संमतिम् ।
तस्य स्मरणमप्यन्तः शूलवद्विध्यतीव माम् ॥ २९ ॥
अथ चेत्परमं ध्येयमुभये प्राप्तुमुत्सुकाः ।
भवितव्यं निरातङ्कमनोभिरुभयैरपि ॥ ३० ॥
भवितव्यमतोऽस्माभिर्निःशङ्कैर्निर्णयक्षणैः ।
तथा च व्यवहर्तव्यं यथा स्यादात्मसंमतिः ॥ ३१ ॥
त्रासकाः शासकाश्चामी उभयेऽपि तदा ध्रुवम् ।
प्रतीताः स्युरहिंसायाः प्रभावेऽभीष्टसाधके ॥ ३२ ॥
अहिंसां तत्त्वतः सभ्या यदि निर्व्याजबुद्धयः ।
आचरिष्यंस्तदा नूनमवेदिष्यन् प्रशासकाः ॥ ३३ ॥

एतदर्थपरीक्षायै जीवितं मे समर्पये ।
तस्मादसंगमिच्छामि स्वातन्त्र्यमपि सर्वतः ॥ ३४ ॥
सत्यं सत्याग्रहस्यात्मा स धर्मः सार्वलौकिकः ।
तत्कला शासनोच्छेदः सत्यं मे परदेवता ॥ ३५ ॥
समुपास्या हि सा सर्वैरहिंसैकपथाश्रयैः ।
राष्ट्रस्य जगतोऽपि स्यान्मुक्तिस्तस्याः प्रसादतः ॥ ३६ ॥
न सत्याद्विचलिष्यामि स्वसमीहितसिद्धये ।
न चातकस्तृषार्तोऽपि प्रतियाति मरीचिकाम् ॥ ३७ ॥
शतार्धवत्सरेभ्यः प्राक् सत्योपास्तिमहाव्रतम् ।
अङ्गीकृत्य प्रविष्टोऽहं राष्ट्रकार्यरणाङ्गणम् ॥ ३८ ॥
सुशिक्षितसदस्यानां न चेत्प्रत्यायने क्षमः ।
न चैषां हृदयं हर्तुं कथंचिद्यदि शक्नुयाम् ॥ ३९ ॥
तदा मयैककेनैव भ्रमितव्यमिति स्फुटम् ।
आशासे यत्र पश्यन्ति बोधिता अपि बान्धवाः ॥ ४० ॥
कालेन तद्विजानीयुर्भगवत्कृपया स्वयम् ।
आसूर्योदयमात्रं हि निशायास्तिमिरस्थितिः ॥ ४१ ॥
अथवा भगवानेव मन्मुखेन प्रकाशयेत् ।
वचनं कर्म वा योग्यं कार्येऽस्मिन् सुमहत्तमे ॥ ४२ ॥
संमतिर्या बलाद्दत्ता वृत्तिश्चाशुद्धिपूर्विका ।
न ते परं न पर्याप्तं अपि श्रेयोविघातिके ॥ ४३ ॥

अन्तराऽस्पृश्यताध्वंसं मुस्लिमैरैक्यसाधनम् ।
तथा च तन्तुनिर्माणं नापरोऽस्ति ममोद्यमः ॥ ४४ ॥
अधिग्रामटिकां क्वापि वसन् लोकवशंवदः ।
देशसेवां करिष्यामि बहिः संघादपि स्थितः ॥ ४५ ॥
अवोचं हि यथा शोच्या कूटवृत्तिः प्रदृश्यते ।
राष्ट्रसंघसदां वर्गे वर्धमाना दिने दिने ॥ ४६ ॥
संघसंस्था तथाप्येषा तिष्ठत्येव महोर्जिता ।
परमादर्शभूता च देशस्येत्यभिनंद्यते ॥ ४७ ॥
आजन्मनः सभा ह्येषा तीर्त्वानेकविपद्गणम् ।
कृतोदारप्रजासेवा स्वार्थत्यागेन राजते ॥ ४८ ॥
एतस्या अद्य विद्यन्ते सदस्याः श्लाघ्यवृत्तयः ।
वनिताः पुरुषाश्चापि देशसेवापरायणाः ॥ ४९ ॥
ईदृक्संघपरित्यागोऽभविष्यत्क्लेशदो मम ।
नाज्ञास्यं यदि निर्गम्य सेवेय सुतरामिति ॥ ५० ॥
सदस्यानां मनोभावं तत्त्वतः संपरीक्षितुम् ।
तदीयन्निर्णयश्रेण्यां चिकीर्षे परिवर्तनम् ॥ ५१ ॥
न्यायतः क्षोभवर्जं चेत्यपहाय पदद्वयम् ।
सत्येनाहिंसया चेति स्थापनीया तयोः स्थले ॥ ५२ ॥
स्वातन्त्र्यसाधनं नान्यदहिंसा सत्यतोऽस्ति नः ।
इति सभ्याः प्रतीताश्चेद्ग्राह्यमुक्तपदद्वयम् ॥ ५३ ॥

पादरूप्यकशुल्कस्य स्थाने सूत्रं स्वनिर्मितम् ।
दातव्यमिति निर्लेख्यं द्वितीयं परिवर्तनम् ॥ ५४ ॥
पशुवृत्तेर्यथा खड्गश्चिह्नं रभसदण्डयोः ।
तन्तुचक्रं तथा साधोरहिंसालोकसेवयोः ॥ ५५ ॥
राष्ट्रध्वजो यदास्माभिः स्वीकृतश्चक्रचित्रितः ।
प्रतिगेहं सदा चक्रं गुञ्जत्विति मतं स्थितम् ॥ ५६ ॥
सभ्याश्चक्रस्य संदेशे यदि विश्वासवर्जिताः ।
निष्कास्यतां ध्वजाच्चित्रं खादीवस्त्रं च निर्णयात् ॥ ५७ ॥
गृहीत्वापि व्रतं केचित्खादिवस्त्रधृतेः सदा ।
अन्यदेव परोक्षं तु कुर्वन्तोऽपि न जिह्रति ॥ ५८ ॥
न धारयति यः सभ्यो नित्यशः खद्दराम्बरम् ।
अनर्हो भविता संघे स्वमतं वक्तुमप्यसौ ॥ ५९ ॥
बहवः प्रियवक्तारो विरलास्तु हितैषिणः ।
स्वैरवृत्तिहता संस्था प्रसूते न शुभं फलम् ॥ ६० ॥
न जातु नायकः कोऽपि चरितार्थो भविष्यति ।
यद्यलं नानुवर्तन्ते तदाज्ञामनुयायिनः ॥ ६१ ॥
इदमक्षरशः सत्यं सति मादृशि नायके ।
साधनं यस्य नास्त्यन्यदहिंसासत्ययोर्विना ॥ ६२ ॥
अर्थे मया प्रतिज्ञाते नावकाशो हि विद्यते ।
न्यूनातिरिक्तयोस्तस्मात्समाधेयं न किंचन ॥ ६३ ॥

वीतरागमतः सभ्या विमृशन्तु विवेकतः ।
अनपेक्ष्य ममाकूतमाचरन्तु स्वयं धिया ॥ ६४ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां गान्धिनिर्गमनो नाम पञ्चदशोऽध्यायः ।

षोडशोऽध्यायः ।

प्रागेव निर्गमाद्गान्धे राष्ट्रसंघेन निर्गमे ।
अखण्डभारतग्रामशिल्पसंघस्तथा पुनः ॥ १ ॥
सर्वभारतराष्ट्रीयसूत्रनिर्माणमण्डली ।
द्वयमेतदभूद्गान्धेर्निर्देशे स्थापितं पृथक् ॥ २ ॥
ग्रामशिल्पमहाश्रेणी देशग्रामाभिपोषिका ।
खादीशिल्पक्रिया यत्र सर्वशिल्पाग्रतःसरी ॥ ३ ॥
कला च शिल्पमित्येतद् द्वितयं देशसंस्कृतेः ।
विजयस्य पताकेव परमार्थनिदर्शनम् ॥ ४ ॥
विद्याविज्ञानयोः सिद्धिर्विभवः सार्वलौकिकः ।
कलाशिल्पक्रियासिद्धिः सर्वराष्ट्रस्य जीवितम् ॥ ५ ॥
नष्टयोश्च तयोर्नश्येद् राष्ट्रस्यापि विशिष्टता ।
निर्माणशक्तिहीनस्य जीवितं वन्ध्यजीवितम् ॥ ६ ॥
मत्वैवं कर्तुकामोऽभूदसौ कार्यचतुष्टयम् ।
ग्रामशिल्पसमुद्धारं देशसंस्कृतिवर्धनम् ॥ ७ ॥

राष्ट्रीयार्थिकसम्पत्त्यै संविधानप्रकल्पनम् ।
भारतीयसुशिक्षायै विधानपरिवर्तनम् ॥ ८ ॥
तस्यासीत्परमं ध्येयं पर्याप्तपरिसाधनम् ।
क्षुधार्तदीनकोटीनां वसनग्रसनार्थयोः ॥ ९ ॥
न निर्मित्सुरलङ्कृत्यै स सौधानि नभःस्पृशः ।
न च वाणिज्यलाभाय जलधेः सेतुबन्धनम् ॥ १० ॥
एवं सुनिश्चितं संघात्स्व्यापितेऽपि विनिर्गमे ।
तस्य मित्रार्युदासीना बह्वो न विशश्वसुः ॥ ११ ॥
न विदुर्यदसौ ब्रूते सत्यसंकल्पितं सदा ।
करोति च यदेवोक्तं यतते चाफलोदयम् ॥ १२ ॥
दृढसंकल्पता चास्य व्यक्तिमात्राद्नेकशः ।
मोहमय्यां यथापूर्वं यथा लवपुरेऽपि च ॥ १३ ॥
अथ संघपरित्यागवृत्तान्तस्तु महात्मनः ।
सदस्यानाकुलीचक्रे ते च शुश्रूषवः स्थिताः ॥ १४ ॥
स चाह श्रूयतामार्यास्त्यज्यतामात्मकश्मलम् ।
सत्यवत्पावनीं मत्वा खद्दराम्बरनिर्मितिम् ॥ १५ ॥
नयध्वं सत्पथे लोकान् स्वार्थत्यागपुरस्सरम् ।
परसेवां महद्ध्येयं निदर्श्य निजकर्मभिः ॥ १६ ॥
परिहर्तुमवस्कन्दं समभागित्ववादिनाम् ।
जहौ संघं महात्मेति प्रोचुरज्ञाः कचिज्जनाः ॥ १७ ॥

न विदुर्देशसेवार्थं यथायं बद्धकंकणः ।
स्थितश्चतुर्दशाब्दानि कष्टजीविहितङ्करः ॥ १८ ॥
विश्वसन्त्येव यत्सर्वे समभागित्ववादिनः ।
खादीग्रामोद्यमाहिंसासत्येष्वेभ्यः कुतो भयम् ॥ १९ ॥
नहि कोऽप्यधिको गान्धेः समभागित्ववादिनाम् ।
य आस्ते त्यक्तसर्वस्वः स्वजनेऽप्यनपेक्षया ॥ २० ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां ध्येयप्रपञ्चनो नाम षोडशोऽध्यायः ।

सप्तदशोऽध्यायः ।

महात्मा वसतिं चक्रे कस्यचित्सुहृदो गृहे ।
वरदानगरे पुण्ये ग्रामान्वेषणतत्परः ॥ १ ॥
आसीत्सुहृन्मणिः सोऽयं जम्नालालाख्यया श्रुतः ।
धनाढ्यश्च वदान्यश्च देशसेवापरायणः ॥ २ ॥
अथ नागपुरे हिंदीसाहित्यस्य सभाऽमिलत् ।
विद्वद्भिर्लेखकैर्जुष्टा दूरदेशात्समागतैः ॥ ३ ॥
अत्राध्यक्षपदं गान्धिरलंकुर्वन्नभाषत ।
सांभिनंदं वचः स्वल्पमपि श्रोत्रमनोहरम् ॥ ४ ॥
आगतोऽस्मि महाभागाः किञ्चित्कालमिह स्थितः ।
विज्ञापयितुमत्रत्यान् भवतो मन्मनोगतम् ॥ ५ ॥

न विद्यते हि मे चित्तमत्र वा वरदापुरे ।
ग्रामेषु तत्स्थितं नित्यं तथा ग्रामनिवासिषु ॥ ६ ॥
सुहृद्भिः प्रतिषिद्धोऽपि विहाय वरदापुरम् ।
अदूरवर्तिने ग्रामे निवत्स्याम्यचिरादहम् ॥ ७ ॥
ग्रामे हि निवसन् नित्यं भविष्यामि न दुर्लभः ।
उपदेशमभीप्सूनां ग्रामसेवैकसंगिनाम् ॥ ८ ॥
स्वानुगेभ्यो मया ग्रामनिवासो निरदिश्यत ।
ग्रामीणजनमध्येऽहं वस्तुमिच्छामि तत्स्वयम् ॥ ९ ॥
अत्रैव श्रीमती मीरा दीनलोकं सिषेविषुः ।
जग्राह वसतिं क्षेत्रे वरदाप्रतिवासिभिः ॥ १० ॥
कार्यभारं तु दौर्बल्याद्वोढुं न प्रबभूव सा ।
मानयाम्यत्र वासेन तां देवीं सहकारिणीम् ॥ ११ ॥
देयाद्देहमनःशक्तिं परमात्मा दयानिधिः ।
यद्वितीर्णं न मीरायै तत्तु दिष्ट्या ददातु मे ॥ १२ ॥
सप्रश्रयमपेक्षेऽहं ग्रामकार्यस्य सिद्धये ।
संमतिं भवतां पूर्णामात्मबुद्धिपुरस्सरीम् ॥ १३ ॥
न हठाद् ग्राहयिष्यामि स्वमतं विमतं जनम् ।
हिंसनं हि तदप्येतद्वर्जितं बाल्यतो मया ॥ १४ ॥
युष्मान् सेवितुमेवाहं निवत्स्याम्यत्र नान्यथा ।
बहुधा तु मदुद्देश्ये विकल्पन्ते विशङ्किनः ॥ १५ ॥

निदानं तद्विशङ्काया भवतीदं निशम्यताम् ।
मया ह्यस्पृश्यताध्वंसः कृतो मे जीवितव्रतम् ॥ १६ ॥
निरस्यास्पृश्यताबुद्धिं द्विजे शूद्रे तथान्त्यजे ।
क्षत्रिये चर्मकारे च स्थितोऽस्मि समदर्शनः ॥ १७ ॥
अधर्म्याः किल ते भेदाः सर्वे जन्मोद्भवा नृणाम् ।
नीचोच्चजातिभेदान्नो जीवितं मलिनीकृतम् ॥ १८ ॥
स्वादर्शानुनयैरेव मतस्य परिवर्तनम् ।
जनानां प्रयतिष्येऽहं न हठात्कारयुक्तिभिः ॥ १९ ॥
ग्रामरथ्याः प्रमार्क्ष्यामि करिष्ये रुग्णपोषणम् ।
शिल्पमुज्जीवयिष्यामि ग्रामे नष्टचरं चिरात् ॥ २० ॥
इत्थं नानाप्रकारेण भवतां परिसेवनम् ।
करिष्येऽहं मुदा नित्यं निवसन् ग्रामिकान्तरे ॥ २१ ॥
मोदिष्येऽत्रभवन्तोऽपि यदि मे सहकारिणः ।
नो चेत्परं निवत्स्यामि संतुष्टः सकलैः सह ॥ २२ ॥
भगवत्कृपयात्राहं प्रेषितोऽस्मि यथाक्रमम् ।
भारतादाफ्रिकादेशं सबर्मत्यास्तटं ततः ॥ २३ ॥
वरदानगरं तस्मात्सेगावं च ततः पुनः ।
गतिर्हि देहिनां नित्यमीश्वरेच्छावलम्बिनी ॥ २४ ॥
इत्युक्तेऽथ समुत्थाय ग्रामीणः कश्चिदब्रवीत् ।
इदं ते स्वागतं भद्र करिष्यामः सहोद्यमम् ॥ २५ ॥

अभिज्ञः प्रवयाः कश्चिद्ग्रामीणप्रमुखोऽब्रवीत् ।
धन्यमद्य त्वया स्थानं पूतं पादाब्जरेणुभिः ॥ २६ ॥
करिष्ये तव सेगावे महात्मन् स्वागतं मुदा ।
मतमस्पृश्यतायां तु नान्यथाकर्तुमुत्सहे ॥ २७ ॥
न पास्यामि जलं कूपादन्त्यजस्पर्शदूषितम् ।
न वा तस्यानुमोदिष्ये प्रवेशं देवमन्दिरे ॥ २८ ॥
मूलमस्य विचारद्रोर्निरूढं मम जन्मतः ।
तदिदानीं समुच्छेत्तुं वार्धके नास्ति मे बलम् ॥ २९ ॥
वल्लभार्यादिभिर्ग्रामा गुर्जरप्रान्तवर्तिनः ।
सूच्यन्ते स्म निवासाय केचिदन्ये महात्मनः ॥ ३० ॥
प्रत्युवाच महात्मैतान्वरदानगरान्तिके ।
यत्कार्यमस्ति तत्कर्तुं दूरस्थेन न शक्यते ॥ ३१ ॥
निवस्तुमहमिच्छामि विनोबार्यस्य संनिधौ ।
तितिक्षोः सर्वकष्टानि श्राम्यतोऽत्र दिवानिशम् ॥ ३२ ॥
सर्वकष्टसहाः सर्वे ग्रामकार्ये व्यवस्यत ।
इति पूर्वं मयादिष्टाः सर्वेऽपि ग्रामसेवकाः ॥ ३३ ॥
परेभ्य उपदिष्टं यत्तदाचार्यं मया स्वतः ।
ततः परिश्रमिष्यामि विनोबार्यादयो यथा ॥ ३४ ॥
लब्धुं बलवदाशासे ग्रामिकाणां सहायताम् ।
लब्धे च सहकारित्वे वर्धते स्वयमुद्यमः ॥ ३५ ॥

इत्युक्ते गान्धिना कश्चित्सुहृद्ग्रामस्थ कश्मलम् ।
कष्टजीवनमप्यस्मै ग्रामे सर्वमवर्णयत् ॥ ३६ ॥
तच्छ्रुत्वा प्रतिजज्ञेऽसौ न कष्टाद्भयमस्ति मे ।
कष्टभीरुर्मृतप्रायो ग्रामवासो मम ध्रुवः ॥ ३७ ॥
अथ संमन्त्र्य मित्रैश्च सेगावावासनिश्चयम् ।
प्राकाश्यमनयद्गान्धिर्हिन्दीसाहित्यसंसदि ॥ ३८ ॥
निवसन्नेकदा पुर्यां मग्नवाडीस्थलं ययौ ।
सिन्धिनामान्तरग्रामे वरदानगरान्तिके ॥ ३९ ॥
घोषेऽस्मिन् श्रीमती मीरा वसति स्म पुरा किल ।
सहमाना महत्कष्टं ग्रामसेवा कृतोद्यमा ॥ ४० ॥
एकदा पर्यटन्ती सा सेगावग्राममाययौ ।
येन पुष्यति सोऽद्यापि प्रसिद्धिमविनश्वरी ॥ ४१ ॥
सेयं ग्रामटिकाऽशेत त्रिकोश्यां वरदापुरात् ।
मलिना चार्धनग्ना च निकटेऽपि पुरश्रियः ॥ ४२ ॥
यत्र पाठालयेऽभ्यासादपि बाला निरक्षराः ।
क्रीडन्तः पांसुपुञ्जेषु स्थिता धूसरविग्रहाः ॥ ४३ ॥
आसतं स्वांगणे प्रौढा निरुत्साहा निरुद्यमाः ।
यापयन्तो वृथा कालं प्रजल्पन्तः परस्परम् ॥ ४४ ॥
गदमालिन्यभाजश्च ग्रामीणा न्यवसन्निह ।
वीथिकास्वेव कुर्वाणा मलमूत्रविसर्जनम् ॥ ४५ ॥

अस्त्यत्र विपुलं कार्यं ग्रामसेवाधिषङ्गिणाम् ।
इति मेने महात्मासौ समालोक्य परिस्थितिम् ॥ ४६ ॥

अयमश्रुतपूर्वोऽपि ग्रामः संसर्गतो मुनेः ।
देशचित्रे स्थलं लेभे कीर्तिमप्यनणीयसीम् ॥ ४७ ॥

न्यासलब्धो ह्ययं ग्रामः श्रीबजाजस्य पूर्वजैः ।
स्वाम्यमस्य च कालेन श्रीमान्पूर्णमवाप सः ॥ ४८ ॥

अर्पये तात ते ग्राममेनमित्यब्रवीन्मुनिम् ।
जम्नालालबजाजार्यो बद्धश्रद्धो महात्मनि ॥ ४९ ॥

मीरा विग्रहसंशोभी प्रकोष्ठत्रितयात्मकः ।
वेणुपङ्कादिभिः शालो नचिरात्तत्र निर्मितः ॥ ५० ॥

अवाप शेवगावोऽयं पुनर्जन्मैव वस्तुतः ।
सेवाग्राम इति ख्यातिमन्वर्थं प्राप्य कालतः ॥ ५१ ॥

गान्धिना प्रोक्तमात्रोऽसौ हिन्दीसाहित्यसंसदि ।
निशायामेव विख्यातो बभूवाखिलभूतले ॥ ५२ ॥

प्रचेलुः सहसोर्ध्वाधस्तद्ग्रामयशसां रुचः ।
उत्सवेष्वग्निबाणानां नभसि द्युतयो यथा ॥ ५३ ॥

अनेके नगरग्रामा दाण्डिबार्दोलिपूर्वकाः ।
सबर्मतिजुहूपञ्चगणीप्रभृतयश्चिरात् ॥ ५४ ॥

अज्ञातनामधेया ये बहिरासन् जगद्दृशः ।
तेऽधुना वृत्तपत्रेषु ख्याताः संसर्गतो मुनेः ॥ ५५ ॥

स्मरारेः संगमाग्नन्दी नमस्योऽभूज्जनेऽखिले ।
आरोहति शिरो राज्ञः संगात्सुमनसां कृमिः ॥ ५६ ॥
सद्गुणानां निधेः संगादहिंसासत्यसेविनाम् ।
ग्रामाः प्रथमगण्याः स्युर्यदि तत्र किमद्भुतम् ॥ ५७ ॥
अथैकस्मिन् दिने चैत्रे पद्भ्यामेवारुणोदये ।
सेवाग्रामं प्रति प्राज्ञः प्रातिष्ठत मुदा स्वयम् ॥ ५८ ॥
पद्भ्यां क्रोशद्वयं गत्वा गोरथेन ततः परम् ।
प्रतिपेदे प्रहर्षेण सेवाग्रामं शनैः शनैः ॥ ५९ ॥
वरदानगरात्केचिद्वव्रजुः सहकारिणः ।
वहन्तः स्तोकवस्तूनि हस्ते सार्धं महात्मनः ॥ ६० ॥
सहकारिषु सुप्तेषु मगवाडीं विहाय सः ।
निःशब्दनिभृतं यात्रामकरोदनतिश्रमः ॥ ६१ ॥
दर्शनं पुरवासिभ्यो विहरन्वीथिकासु यः ।
दत्ते प्रतिदिनं प्रातः स इदानीं कुतो गतः ॥ ६२ ॥
इति पौरानुगाः केचिदपश्यन्तो यथापुरम् ।
अन्वशोचन्नपक्रान्तं निशम्य नगराद्बहिः ॥ ६३ ॥
आगतो ह्यशुभः कालः पुराभिष्कासनाय नः ।
तमेनमनुगच्छामो युधिष्ठिरमिव प्रजाः ॥ ६४ ॥
इति नानाप्रकारेण विचिन्त्य व्यथितान्तराः ।
वियोगापरिहार्यत्वं विज्ञायावस्थिताः पुरे ॥ ६५ ॥

सिंधिग्रामे महात्मैनं दृष्टवान् श्रीगजाननम् ।
अवगण्य महत्कष्टं प्रयस्यन्तं तितिक्षया ॥ ६६ ॥
निवासोऽत्र मया कार्यो ग्रामकष्टोपलब्धये ।
इति ध्यायन्नहोरात्रं सेवाग्रामं समासदत् ॥ ६७ ॥
प्रतीक्षते स्म सोत्कण्ठं कुटीरं तदुपागमम् ।
तत्पादाब्जरजोपूतो मदात्मापि भवत्विति ॥ ६८ ॥
बृहत्पादपशाखाभिर्वारिता सूर्यतापतः ।
सरसी शीतलीचक्रे कुटीं तां स्फटिकोदका ॥ ६९ ॥
प्रपन्नमात्र एषोऽत्र महात्मा ग्रामवासिनः ।
समाहूय सुसंक्षिप्तमकार्षीद्भाषणं प्रियम् ॥ ७० ॥
उपागच्छन्महात्मानं कौतुकाद्ग्रामबालकाः ।
मलिना जीर्णवस्त्राश्च यूकाकीर्णशिरोरुहाः ॥ ७१ ॥
आबालतरुणीवृद्धं शृण्वन्तश्चक्रगुञ्जनम् ।
लोकास्तत्पार्श्वमासीना ददृशुस्तन्तुकर्तनम् ॥ ७२ ॥
परेद्युरथ कल्याणे प्रभाते शयनोत्थितः ।
पठित्वा भगवद्गीतामारेभे ग्रामसेवनम् ॥ ७३ ॥
तस्मिन्नसंस्कृतग्रामे विषमोद्धातिभूतले ।
भूसमीकरणार्थाय खननं समपेक्ष्यत ॥ ७४ ॥
खनित्रं स्वयमादाय चिरमश्राम्यदग्रणीः ।
श्रीमान्माधवदेसाईप्रमुखैः स समन्वितः ॥ ७५ ॥

न दृष्टश्रुतपूर्वं तैः शौचस्थानं निवासिभिः ।
यत्र क्वापि पथः कोणे कुर्वन्ति स्म विसर्जनम् ॥ ७६ ॥
ग्रामस्यारोग्यरक्षा स्यात्कश्मलोत्सारणादिति ।
बोधयन्ग्रामिकान् गान्धिर्निर्ममे शौचकूपिकाः ॥ ७७ ॥
वर्षाकालात्ययेऽध्वानः पर्यस्ताः परिचक्रिरे ।
मृदा संपूरिता गर्ताः सानुगेन महात्मना ॥ ७८ ॥
महात्मा शोधनीं धृत्वा शोधयद्वीथिकाः स्वयम् ।
यावत्पूर्णविशुद्धिं ता अपूर्वां प्रतिपेदिरे ॥ ७९ ॥
पश्यन्तः सानुगं गान्धिं संमार्जन्तं दिने दिने ।
ग्रामीणा विस्मयं प्राप्य ह्रेपिता अभवन् भृशम् ॥ ८० ॥
खलपूयन्नपि श्रीमान् बहिश्चक्रे न माधवः ।
जुगुप्सयेह ग्रामीणैरिति प्रीतोऽभवन्मुनिः ॥ ८१ ॥
अस्पृश्यताऽव्यपोहाय ग्रामारोग्यावनाय च ।
बद्धदीक्षस्य तस्याभून्माधवस्य कृतिः कृतिः ॥ ८२ ॥
गृहिण्यो नचिरादत्र मालीमस्यं स्वयं जहुः ।
प्रममार्जुः प्रयत्नेन निजगेहाङ्गणानि च ॥ ८३ ॥
आबालस्थविरं लोकाः शौचकूपान् सिषेविरे ।
अतो ग्रामस्य चारोग्यमभिवृद्धिमुपाययौ ॥ ८४ ॥
पाठशालां ततो गान्धिरुद्घाट्य ग्रामबालकान् ।
स्वास्थ्यरक्षासदाचारवृत्तादिकमपाठयत् ॥ ८५ ॥

तथा च स्थापयामास वनिताभ्यो निकेतनम् ।
यत्र श्रीभगवद्गीतां श्रावयामास योषितः ॥ ८६ ॥
रात्रिशालास्तथा पुंसां शिक्षणाय प्रकल्पिताः ।
यत्र ते जगतो वृत्तं विविदुः कर्मकारिणः ॥ ८७ ॥
अथ गाढश्रमाद्गान्धेर्यत्नाच्च सहकारिणाम् ।
अन्यदेवाभवद्रूपं सेवाग्रामस्य सर्वतः ॥ ८८ ॥
न चिरेण कुटीरेषु तन्तुचक्रस्य गुञ्जनम् ।
श्रूयते स्म प्रभावेणात्यद्भुतेन महात्मनः ॥ ८९ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां ग्रामवासोद्घोषणो नाम सप्तदशोऽध्यायः ।

अष्टादशोऽध्यायः ।

ज्येष्ठमासे महात्मासौ बेंगलूरपुरे ययौ ।
हिन्दीप्रचारसंस्थायाः समाह्वानं सुमानयन् ॥ १ ॥
अलङ्कृत्य सभाध्यक्षपदं तत्र सगौरवम् ।
अदर्शयद्यथा हिन्दी राष्ट्रभाषात्वमर्हति ॥ २ ॥
अथ संमिलितांश्छात्रानभिनन्द्याब्रवीन्मुनिः ।
मम प्रमोदते चेतः पश्यतो वः समीयुषः ॥ ३ ॥
अधिका दृश्यते संख्या योषितां पुमपेक्षया ।
तदेताः पूर्वमर्हन्ति धन्यवादान् सुलक्षणाः ॥ ४ ॥

हिन्दीप्रचारसंसिद्धेरत्रैषास्ति निदर्शनम् ।
भारतस्य समुद्धारः स्त्रीजनैरेव शिक्षितैः ॥ ५ ॥
वीराणां वीरपत्नीनां देवानां देवयोषिताम् ।
सहनामग्रहो नित्यं स्त्रीपूर्वः परिदृश्यते ॥ ६ ॥
सीतारामौ तथा राधाकृष्णौ गौरीमहेश्वरौ ।
लक्ष्मीनारायणौ चेति न पुनस्तद्विपर्ययात् ॥ ७ ॥
अस्ति चाभ्यर्हितं पूर्वमिति न्यायः सनातनः ।
तद्बभूवुः पुरा नार्यस्तत्क्रियाश्चाभिपूजिताः ॥ ८ ॥
हिन्दीवाग् राष्ट्रभाषात्वे श्रूयतां वच्मि कारणम् ।
कामं कर्णाटकेष्वत्र मातृवागलमस्ति वः ॥ ९ ॥
परमन्यत्र तद्बाह्ये देशग्रामादिमण्डले ।
न पर्याप्ता भवत्येषा व्यवहर्तुं हि देशजैः ॥ १० ॥
कथं हि प्रभवेल्लोकः संसर्गं रक्षितुं जनैः ।
सिंधुप्रयागदेशेषु समवाक्साधनं विना ॥ ११ ॥
आंग्लवाक् साधनं हि स्यादिति प्राहुर्जनाः क्वचित् ।
परंतु कोटयः सन्ति नराणां तदवेदिनाम् ॥ १२ ॥
आंग्लभाषा समभ्यस्ता सहस्रैरेव शिक्षितैः ।
न कोऽप्येकस्तु युष्मासु तुष्टः स्यादनयैकया ॥ १३ ॥
परः कोटिजनैः सार्धं मण्डलान्तरवासिभिः ।
सम्पर्कः श्रेयसे भूयाद्युष्माकमिति मे स्पृहा ॥ १४ ॥

हिन्दीं सुखतरोच्चारां सुबोधां चांग्लवाङ्मयात् ।
भाषन्ते बन्धवोऽस्माकं शतलक्षद्वयाधिकाः ॥ १५ ॥
न कदाप्यांग्लवाणीयं राष्ट्रभाषा भविष्यति ।
यद्यप्येतामपेक्षन्ते परं विद्याभिमानिनः ॥ १६ ॥
हिन्दीवाचा भवन्मातृभाषा न स्यादुपेक्षिता ।
हिंन्दीभाषा गिरः सर्वाः समुत्कर्षं हि नेष्यति ॥ १७ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां ग्रामसेवारम्भणो नामाष्टादशोऽध्यायः ।

नवदशोऽध्यायः ।

मुनिवह्निग्रहेन्द्वङ्कमितवत्सरसंभवान् ।
अनेकार्थकथालापान् वर्णयामि महात्मनः ॥ १ ॥
बेंग्लूरपुराच्छ्रीमान् गान्धिर्मेसूरभूपतेः ।
आमन्त्रणेन कोलारकार्तस्वरखनिं ययौ ॥ २ ॥
स तत्राकृत्रिमामृद्धिं सुवर्णस्य विलोकयन् ।
भृशं विस्मयमापेदे महिम्ना परमात्मनः ॥ ३ ॥
मन्यते स्म महात्मेदृक् सुवर्णाढ्येऽपि भारते ।
हन्त दारिद्र्यमस्तीति विधेः केयं विडम्बना ॥ ४ ॥
निलयांस्तु समालोक्य मेषबन्धालयोपमान् ।
पिण्डीभूय स्थितान्नृणां दयालुर्व्याकुलोऽभवत् ॥ ५ ॥

अथ कर्मकरान् सर्वानाकार्य समुदायशः ।
तत्सुखापादकान्मार्गान् कतिचित्समुपादिशत् ॥ ६ ॥
अथैकदा महात्मानं द्रष्टुकामश्चिरोत्सुकः ।
भूसुरः पण्डितः कश्चित्सेवाग्रामं समासदत् ॥ ७ ॥
सत्कृत्य द्विजमप्राक्षीद्गान्धिरार्या वदन्तु मे ।
अपि श्रीभगवद्गीताऽस्पृश्यतामभिमन्यते ॥ ८ ॥

पण्डित उवाच ।

असद् ध्यायति यश्चान्तरनार्यं भाषते च यः ।
असच्चरति यः कोऽपि सोऽस्पृश्यो गीतया मतः ॥ ९ ॥

महात्मा प्राह ।

सत्येवं हि वयं सर्वे भवामोऽस्पृश्यताङ्किताः ।
कोऽनघोऽस्तीह पश्यामो महाराजानघोऽसि किम् ॥ १० ॥
इति तुक्डीमहाराजो नाम कश्चिदपृच्छयत ।
अनघो नास्मि हन्तेति स च प्रत्युत्तरं ददौ ॥ ११ ॥
अब्दुल्गफारखानार्यस्तदानीमाश्रमे वसन् ।
पृष्टः प्राह न निर्दोषो महात्मन्नस्ति मानवः ॥ १२ ॥
अब्रवीद्गान्धिरस्पृश्यास्तर्हि सर्वे वयं स्थिताः ।
अन्येभ्यः स्वं लघीयांसं मन्तुमर्हति सज्जनः ॥ १३ ॥
अवरो नास्ति मत्तोऽन्यस्तथा दुष्टतरोऽपि वा ।
इति नित्यं जगौ सिद्धः सूरदासः शुचिव्रतः ॥ १४ ॥

जगाद पण्डितः शास्त्रप्रमाणं किन्त्वपेक्ष्यते ।
हेयोपादेयनिर्धारे न तु स्वेच्छा नियामिका ॥ १५ ॥
गान्धिः प्राह न शास्त्रं तत्प्रमाणं सत्यजीविनाम् ।
जन्मनः कारणाद्येनास्पृश्यता धिक्प्रसज्जिता ॥ १६ ॥
तथाविधानि शास्त्राणि नास्माकं शोधयन्त्यघम् ।
परन्तु पापभारस्य संवृद्धिं तन्वते भुवः ॥ १७ ॥
अथैकदाश्रमं कश्चित्प्राप्तो हरिजनाग्रणीः ।
श्रद्दधानो महात्मानं पप्रच्छ परमादरात् ॥ १८ ॥
भगवन्तमजानन्तो महात्मन् ब्रूहि तत्त्वतः ।
कुर्वीमहि कथं तस्य पामराः परिसेवनम् ॥ १९ ॥

गान्धिरुवाच ।

ईश्वरं न हि पश्यामः सृष्टिरस्य तु वीक्ष्यते ।
तत्सृष्टिसेवया सौम्य सेव्यते परमेश्वरः ॥ २० ॥
सेवेमहि कथं सृष्टिमशेषां परमात्मनः ।
इति भूयो विजिज्ञासुं महात्मा प्रत्यभाषत ॥ २१ ॥
उपकारो हि कर्तव्यः प्रतिवेशनिवासिनाम् ।
सोत्तमा भगवत्सेवा भगवत्प्रीतिदायिनी ॥ २२ ॥
निजाङ्गणविशुद्ध्यैव न संतुष्टो भवेन्नरः ।
पराङ्गणं च संशुद्धं यथा स्यात्तनुयात्तथा ॥ २३ ॥
स्वमिव स्वकुलं रक्षेद्ग्रामं रक्षेत्कुलं यथा ।
निजग्रामस्य रक्षायां पुरुषस्यास्ति पौरुषम् ॥ २४ ॥

लोकानुभवतः स्पष्टमस्माभिर्ज्ञायते किल ।
सेवाशक्तिर्यथा पुंसः परिच्छिन्नैव वर्तते ॥ २५ ॥
अत एव नरः स्वार्थं मन्येताल्पं परार्थतः ।
यथैव धेनुरात्मानं वत्सरक्षापरायणा ॥ २६ ॥
निजांगणात्प्रतिक्षेपः कचरस्य परांगणे ।
परं लज्जावहः पुंसां यद्यपि स्वार्थसाधकः ॥ २७ ॥
अथ भाद्रपदेऽभ्यागादेकदागन्तुकद्वयम् ।
पॉलाख्याऽऽमेरिकानारी चेनाख्यश्चीनयात्रिकः ॥ २८ ॥
ऊचतुश्च महात्मानमुभौ स्वागतवादिनम् ।
भवतो ज्ञातुमिच्छावः शंसनीयं मनोगतम् ॥ २९ ॥

महात्मा प्राह ।

जिज्ञासा यदि वामार्यौ राष्ट्रकार्यक्रमस्य नः ।
श्रीमान् राष्ट्रपतिर्नेहरुर्भवद्भ्यामवलोक्यताम् ॥ ३० ॥
राष्ट्रसंघान्निवृत्तोऽस्मि न प्रमाणं वचो हि मे ।
स्थितोऽस्मि पृष्ठतोऽस्याहं बहिष्ठः संजयो यथा ॥ ३१ ॥

चेनः प्राह ।

अपि संघान्निवृत्तोऽभूद्भवानपरितोषतः ।
उतान्यकार्यकर्तॄणामवकाशप्रदित्सया ॥ ३२ ॥
इति पृष्टोऽब्रवीद्गान्धिः सौम्य नेदं हि कारणम् ।
सत्यप्रचोदितो ग्रामे स्थिरीकृतपदोऽस्म्यहम् ॥ ३३ ॥

याज्ञिक उवाच ।

स्थितोऽसि देहमात्रेण ग्रामे न पुनरात्मना ।
आत्मा तु भवतो विश्वं विष्वग्भ्रमति सर्वदा ॥ ३४ ॥
राज्यतन्त्रपरिष्वंगी ममात्मा नान्यतो भ्रमेत् ।
दुर्लभो यः पुरा मेऽभूद् ग्रामवासोऽद्य भुज्यते ॥ ३५ ॥
उवाचामेरिकायोषिन्महात्मन् दुःखसागरे ।
निमग्नं जगदाश्वासमर्हतीदं भवादृशात् ॥ ३६ ॥
अतः प्रकाशयास्माकमात्मनो हृदयस्थितम् ।
निनीषे तव संदेशं लोकमोहप्रशान्तये ॥ ३७ ॥
इत्युक्तः शान्तमूर्तिस्तामब्रवीन्मौनमाश्रये ।
अत्रैव ग्रामकार्याणि पश्य मे वाचिकेन किम् ॥ ३८ ॥
दुःखार्णवाज्जनोद्धारः कथमित्यतिदुर्घटः ।
प्रश्नोऽयं प्रतिवाक्यं तु परेशोपासनादिति ॥ ३९ ॥
यादृगेकान्तिकी श्रद्धा यादृगध्यात्मदर्शनम् ।
भवदीयमिति श्रुत्वा देशं नेष्ये भवद्वचः ॥ ४० ॥
इत्युक्ते सोऽब्रवीद्रान्धिर्भद्रे तद्वाक्पथातिगम् ।
बाढमस्तु तथाप्यस्ति श्रद्धा ते वस्तुनि क्वचित् ॥ ४१ ॥
इत्युक्तः प्राह यद्ग्रामे कुर्वे सरलजीवनम् ।
ग्रामकार्यस्य संसिद्ध्या चरितार्थो भवाम्यहम् ॥ ४२ ॥
भारतीया हि ते वत्साः किमेषां भविता मुने ।
अत्रापि सन्न्यमी भद्रे सह तैर्निवसाम्यहम् ॥ ४३ ॥

अधिकं नगरावासात् किमु ग्रामे भवान् सुखी ।
सुखं नाम न कल्याणि बाह्योपाधिव्यपाश्रयम् ॥ ४४ ॥
चेनः श्रीमानथो मान्यः सानुगस्य मुनेः पुरः ।
अवर्णयत्स्वदेशस्य विस्तरेण परिस्थितिम् ॥ ४५ ॥
चीनभूरद्य निःशेषं शात्रवं प्रत्यवस्थिता ।
सहमाना विपज्जालमनपेक्ष्य पराश्रयम् ॥ ४६ ॥
नैरक्षर्यव्यपोहाय प्रजानां वर्णमालिकाम् ।
अत्यन्तविशदीकृत्य प्रवृत्ता लोकशिक्षणे ॥ ४७ ॥
देशारोग्यस्य रक्षायै जन्मभूमिरियं मम ।
प्रशस्तसंविधानानि रचयन्ती प्रयस्यति ॥ ४८ ॥
कृषीवलक्रियां मुख्यामुत्तेजयति साधनैः ।
कार्पासव्यवसायस्य संवृद्धिं तनुतेतराम् ॥ ४९ ॥
प्रजानागरिकत्वस्य पाटवाय दिवानिशम् ।
उपर्यधश्च संस्कारान् निर्मिमीते विवेकतः ॥ ५० ॥
जपानाख्यो महाशत्रुर्यथा नः क्षोभमातनोत् ।
तथैवास्य प्रतीकारश्चीनभूम्या करिष्यते ॥ ५१ ॥
पुरा सांग्रामिकीं शिक्षां वीरभूरिति विश्रुतात् ।
अयतामहि संप्राप्तुं रुसियादेशतो वयम् ॥ ५२ ॥
राज्यभारक्रमो यत्र दृश्यंते हि विलक्षणः ।
वैयक्तिकस्वतालोपाद् गृहक्षेत्रादिके धने ॥ ५३ ॥

नेत्रा सन्याटसेनेन रुसियासंगशङ्किना ।
बोधिता विजहुश्चीनास्तद्देशाद्योधशिक्षणम् ॥ ५४ ॥
युयुत्सा परदेशैर्नः सर्वथा नहि विद्यते ।
प्रविष्टशत्रुनिष्कासे वयमेकान्ततत्पराः ॥ ५५ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां यात्रिकसंवादो नाम नवदशोऽध्यायः ।

विंशोऽध्यायः ।

एकदा नापितः कश्चिदस्पृश्यत्वे कृतादरः ।
क्षुरकर्मकृते गान्धेराहूतोऽपि व्यलंबत ॥ १ ॥
ग्रामणीर्मां बहिष्कुर्यात्किङ्करस्य महात्मनः ।
क्षुरकर्म करिष्यामि कचिद्धरिजनस्य चेत् ॥ २ ॥
एकदा सायमागम्य ग्रामणीर्गान्धिमब्रवीत् ।
महात्मन् यस्त्वया भृत्यः पुत्रवत्परिपाल्यते ॥ ३ ॥
मुण्डनानन्तरं तस्य क्षुरकर्म करोतु मे ।
नापितस्तन्न दोषाय दोषस्त्वन्यत्र विद्यते ॥ ४ ॥
स हि मां स्वगृहे भोक्तुं निमन्त्रयति साग्रहम् ।
बहिर्गेहान्न भुक्तोऽहं कथं भुंजीय तद्गृहे ॥ ५ ॥
भवदागमनात्पूर्वं मतमस्पृश्यतां प्रति ।
मदीयमन्यदेवासीत्संप्रदायनिरूढितः ॥ ६ ॥

इदानीं भवतः संगान्मया त्यक्तो दुराग्रहः ।
अस्पृश्यस्पर्शनान्मन्ये न भवेत्कोऽपि दूषितः ॥ ७ ॥
कुतोऽयमाग्रही मुण्डी भोजनामन्त्रणे तव ।
इति श्रीगान्धिना पृष्टो जगाद ग्रामनायकः ॥ ८ ॥
स्वजातीयैर्बहिष्कारं शङ्कमानः स नापितः ।
मद्भोजनं गृहे स्वस्य प्रमाणीकर्तुमिच्छति ॥ ९ ॥
भवत्यस्पृश्यताभंगक्रमान्तःपाति किं मुने ।
उच्चानां नीचजातीयैर्भोजनप्रतिभोजनम् ॥ १० ॥
प्रत्युवाच महात्मैनं न तादृङ् नियमोऽस्ति नः ।
अस्पृश्योऽप्येष गोविंदः पाचकोऽस्ति मम प्रियः ॥ ११ ॥
अनुकुर्वन्तु मां सर्वे प्रीता हरिजने यदि ।
दुराग्रहान्निवृत्तिर्वः परं तुष्टिकरी मम ॥ १२ ॥
ग्रामाध्यक्षस्तदारभ्य विहायास्पृश्यताहठम् ।
गच्छति स्वाश्रमं नित्यमन्त्यजौदनिकाश्रितम् ॥ १३ ॥
अथ धर्मप्रतिष्ठावानांग्लः शेपर्डनामकः ।
समरप्रतिषेधाय यतते स्म निरन्तरम् ॥ १४ ॥
स्वमतस्थैरसौ धर्मे प्रचारमकरोत्तथा ।
स्वदेश्या बहवोऽभूवन् युद्धविद्वेषिणो यथा ॥ १५ ॥
अथ दिल्लीपुरे काचिद्राजकीयांग्लपत्रिका ।
निंनिंद नितरामेनमुपन्यस्य स्मृतेर्वचः ॥ १६ ॥

तथा हि लिखितं पत्रे श्रीकृष्णोऽर्जुनमब्रवीत् ।
यो रणे निर्भयद्वेषो विजयी स भवेदिति ॥ १७ ॥
तदेतद्गान्धिरालोक्य हसन् सोत्प्रासमब्रवीत् ।
अहो परमपाण्डित्यं संपादकशिरोमणेः ॥ १८ ॥
घातुकोऽप्यनया सूक्त्या स्थगयेत्पापमात्मनः ।
भगवद्वचनस्यार्थमन्यथा परिकल्पयन् ॥ १९ ॥
प्रत्यहं भगवद्गीतां परिशीलयतो मम ।
प्रतीतिस्तु तदन्येव प्रादुर्भवति निश्चिता ॥ २० ॥
अर्जुनो हि न युद्धस्य प्रतिकूलोऽभवद्यथा ।
पाश्चात्याः सांप्रतं केचिद्भवन्ति प्रतिरोधकाः ॥ २१ ॥
अर्जुनो युद्धविश्वासी कौरवैर्युयुधे स्वयम् ।
कृष्णस्तु भगवानासीत्प्रार्थितस्तस्य सारथिः ॥ २२ ॥
प्रतिपक्षमुखे दृष्ट्वा पित्राचार्यादिबान्धवान् ।
अनिच्छन् हन्तुमेतान्स निस्सत्त्वोऽभूत्तदार्जुनः ॥ २३ ॥
तं प्रेक्ष्य त्यक्तगाण्डीवमश्रुपूर्णाकुलेक्षणम् ।
उवाच भगवान्वाक्यं यथोक्तं समयोचितम् ॥ २४ ॥
काव्यरत्नखनौ गीता भारतस्योज्ज्वलो मणिः ।
येनाकल्पस्थिरां कीर्तिं व्यासः प्राप कवीश्वरः ॥ २५ ॥
यत्र हिंसाप्रधानस्य युद्धस्यैकान्तमोघता ।
विजयाडंबरैः शून्यैर्जगते तेन दर्शिता ॥ २६ ॥

न हि काव्यमिदं युद्धमहत्त्वस्य निदर्शकम् ।
अज्ञानमोहमूलत्वं व्यनक्त्यस्य तु केवलम् ॥ २७ ॥
धर्माधर्मपरीमर्दश्चित्तविक्षोभको नृणाम् ।
विस्तरेण प्रबन्धेऽस्मिन्नृषिवर्येण वर्णितः ॥ २८ ॥
धर्म एव सदा जिष्णुर्भवत्यत्र न संशयः ।
अधर्मः किंतु बलवान् बाधते धार्मिकीं धियम् ॥ २९ ॥
पुरातनः कवीन्द्रोऽयं कथारत्नसहस्रकैः ।
न सत्यादपरः पन्थाः सुखायेति न्यदर्शयत् ॥ ३० ॥
अथैकदा बहिर्गान्धेः कुटीराद्बहवोऽर्भकाः ।
वृन्दीभूय स्थिता हृष्टाः सामिनम्रमलीमसाः ॥ ३१ ॥
आसीत्काचकुपी तत्र लेखनाधारपीठके ।
अन्तर्निवेशितव्याला भृशकौतुकदायिनी ॥ ३२ ॥
बद्धदृष्टीन् बहून् सर्पे वीक्ष्य गान्धिरुपादिशत् ।
बटवः श्रूयतां सर्वे सावधानमिदं वचः ॥ ३३ ॥
व्यालान् दृष्ट्वैव हिंसन्ति ग्रामिका निर्विवेचनाः ।
सविषा निर्विषाश्चापि विद्यन्ते हि सरीसृपाः ॥ ३४ ॥
तद्विशेषमविज्ञाय हननं नोपपद्यते ।
सृष्टिर्जन्तोर्न कस्यापि ब्रह्मणा हि वृथा कृता ॥ ३५ ॥
भूयिष्ठा निर्विषाः सर्पाः कृषिकस्यापकारकाः ।
मूषकक्रिमिकीटादीन् निहत्य क्षेत्रशोधनात् ॥ ३६ ॥

तन्वन्ति सस्यवृद्धिं च कृत्वा भूमिं निरीतिकाम् ।
न कदापि दृशन्त्यैते जन्तवो ह्यनुपद्रुताः ॥ ३७ ॥
अतोऽत्र स्थापयाम्येतान् जीवतश्च मृतानपि ।
प्रदर्शनाय लोकानां भुजंगविषशङ्कितान् ॥ ३८ ॥
उपक्रान्तं मया लब्धुं सर्पविज्ञानशिक्षणम् ।
सर्पतत्त्वमिहत्येभ्यो निवेदयितुमिच्छता ॥ ३९ ॥
भवन्ति प्राणिनः सर्वे समा एव परस्परम् ।
सज्जने दुर्जने चापि सर्वदा सममाचरेत् ॥ ४० ॥
तथा हि भगवानेतद् गीतायामुपदिष्टवान् ।
विप्रे शुनि श्वपाके च समदृष्टिर्भवेदिति ॥ ४१ ॥
किं च सर्पा भवन्त्यस्मत्क्षेत्रपालाः शिवङ्कराः ।
न तावद्भीतसर्पेभ्यो नराणां विद्यते भयम् ॥ ४२ ॥
अथ जातु दुराचारो जुगुप्स्यः कोऽपि पावने ।
आश्रमे श्रुतिमायातः श्रीगान्धेः पूतचेतसः ॥ ४३ ॥
तत्प्रसंगादुपादिक्षद्धिदूनः सहवासिनः ।
सेवा हरिजनस्याथ दीनानाथजनस्य च ॥ ४४ ॥
शुद्धचारित्रसंपन्नामात्मशुद्धिमपेक्षते ।
न धत्ते शुभसंकारे तत्तुलामितरो गुणः ॥ ४५ ॥
प्रेरितोऽहमिदं वक्तुं निशम्यं सहकृत्वनोः ।
द्वयोरिह दुराचारं सदाचारप्रतीतयोः ॥ ४६ ॥

तयोर्हृदन्तरे लीनः स्थितः कामभुजङ्गमः ।
येन प्रसह्य संदष्टौ पापकुण्डे निपेततुः ॥ ४७ ॥
अहमेतौ सुचारित्रौ सदामंसि प्रसन्नधीः ।
अतीव गहनं नृणां हृदयं वेत्ति को जनः ॥ ४८ ॥
अतः परमिमौ सेवासंघे न स्थातुमर्हतः ।
निष्कासनमिदं दण्डः पर्याप्तो नास्ति यद्यपि ॥ ४९ ॥
यदा हि पतितः पापी विशुद्धः पुनरुत्थितः ।
तदा सेवेत सर्वत्र भूत्वा समधिकं पटुः ॥ ५० ॥
शुद्धिरप्यस्य लोकानां भविष्यत्युपकारिणी ।
पङ्किलो वीतपङ्कश्चेन्निषेव्यः स्याज्जलाशयः ॥ ५१ ॥
शुद्धस्य जनसेवायै समाजे पुनरागमः ।
अन्तरा जनविश्वासं न शक्यः स्यान्मनागपि ॥ ५२ ॥
लोकस्य हि स्वभावोऽयं कार्यदक्षः प्रशस्यते ।
वाच्यमप्यस्य चारित्रं पृष्ठतः क्रियते जनैः ॥ ५३ ॥
इदं लोकमतं नैव स्पृहणीयं मम क्वचित् ।
गतानुगतिको नाहं तदंगीकरणं कुतः ॥ ५४ ॥
न लेशतोऽपि मे शंका यच्चारित्रविशुद्धता ।
सेवायै मूककोटीनामाद्यमेकान्तसाधनम् ॥ ५५ ॥
अथ प्राहैकदा गान्धिरन्त्यजानां सुहृन्मणिः ।
यदि स्वकर्मनिष्णातो वर्तते मलशोधकः ॥ ५६ ॥

तदा द्विजसमानः स्याद्विशिष्येत ततोऽपि वा ।
अविद्वानशुचिर्विप्रो भुवि भारो हि केवलम् ॥ ५७ ॥
विनैव ब्राह्मणं जीवेत्सुखेन मलशोधकः ।
ब्राह्मणो न सुखं जीवेद्विना तु मलशोधकम् ॥ ५८ ॥
लोकानामुपकाराय ध्रियते मलशोधकः ।
तत्करोति नृणां कृत्यं यन्माता कुरुते शिशोः ॥ ५९ ॥
बालमारोग्यरक्षायै प्रक्षालयति सान्वहम् ।
दीनः सोऽपि समाजस्यारोग्यं रक्षति शोधनात् ॥ ६० ॥
विप्रस्य खलु धर्मोऽयमात्मशुद्धेरवेक्षणम् ।
मलशोधकधर्मस्तु देहशुद्ध्यनुपालनम् ॥ ६१ ॥
मूलमेष समस्तानां योगक्षेमस्य सेवकः ।
तथाप्यस्माभिरस्पृश्य इति हन्त कलङ्कितः ॥ ६२ ॥
अहो तं कुर्महे शप्यं दण्ड्यमुच्छिष्टभोजिनम् ।
मलपिण्डमिवोत्सार्य दूरतश्च बहिष्कृतम् ॥ ६३ ॥
तस्य नामाप्यवज्ञानाच्छापोक्तिं मन्महे वयम् ।
अतो वयं तिरस्कार्या भवामो जगतः किल ॥ ६४ ॥
विप्रचाण्डालयोर्यावद्भेदधीर्जन्मकारणात् ।
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भवेत्स्वकर्मनिष्णातः सर्वथा मलशोधकः ।
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साभिमानं ससत्कारमेष धर्मो मनीषिणः ॥ ६७ ॥
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जीवन्त्यमी वराकाश्च कृपणं क्रिमिकीटवत् ॥ ६९ ॥
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व्यचिन्तयदसौ ग्रामे जनोऽस्मिन्नवगण्यते ।
नीचत्वेन समाजस्थैरत्र वासो गुणाय मे ॥ ७२ ॥
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अर्थमर्जयितुं शक्ता भवेयुः स्वस्वकर्मभिः ॥ ७४ ॥
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संपादयितुमीशः स्युः साक्षरत्वं च शिक्षया ॥ ७५ ॥
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स काले प्रभवेत्कर्तुमशक्यं यद्धि सांप्रतम् ॥ ७७ ॥
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संभूयागन्तुकैरन्यैरकुर्वन् देवतार्चनम् ॥ ८१ ॥
पवित्रोदककुण्डेषु मन्दिराभ्यर्णवर्तिषु ।
अवतीर्यात्मशोधाय वितेनुर्मार्जनादिकम् ॥ ८२ ॥
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अन्येऽपि समसौकर्यमन्त्यजानामकल्पयन् ॥ ८४ ॥
महात्मा च श्रुतोदन्तः पूजयामास हर्षुलः ।
अभिनन्दनमालाभिस्तत्तज्जनपदेश्वरान् ॥ ८५ ॥
अथो हरिजनार्थाय चिकीर्षुर्धनसञ्चयम् ।
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गत्वा त्रिंशत्सहस्राणि रूप्यकाणां समग्रहीत् ॥ ८७ ॥
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आग्लयौ मुरियल्नाम्नी लेस्टराख्यकुलोद्भवा ॥ ८८ ॥
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चीनजापानयोषिद्भ्यामुपेता दर्शनार्थिनी ॥ ८९ ॥
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साम्राज्यदर्पदमनी शमनी जनतारुजः ।
भ्रमन्ती देशदेशेषु सा हि लोकानुपादिशत् ॥ ९१ ॥
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जापानदेशजा सख्यं तया सार्धमुपागमत् ।
चीनान् प्रति स्वदेश्यानां दुःखिता घोरकर्मभिः ॥ ९३ ॥
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उत्तेजनं भवद्वाचा लभतामखिलो जनः ॥ ९९ ॥
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लज्जिताः किल भूयांसो वयमेनां निरागसम् ॥ १०३ ॥
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भारतं शाक्यसिंहस्य जन्मभूमिः प्रियं हि नः ।
साऽऽध्यात्मज्ञानदाऽस्माकं भौतिकज्ञानदा वयम् ॥ १०५ ॥

अलमद्य जपानस्य समृद्धा भारभूतया ।
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एकविंशोऽध्यायः ।

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राणी परागदेशस्य वेलचीनगरं ययौ ॥ १ ॥
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निरन्तरमभूच्चिन्ता व्रतस्थाश्रमवासिनाम् ॥ १३ ॥
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नास्ति दोषलवोऽप्येषां व्रतानां स्वस्वरूपतः ।
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अवार्ये कर्मणः पाके श्रद्धा मे सुविनिश्चला ॥ १६ ॥
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मतमेषां प्रमाणं चेद्ग्रस्तोऽहं चिन्तयाहिना ।
कामक्रोधादिभिश्चास्मि दोषैराक्रम्य वञ्चितः ॥ २० ॥
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तद्बोधे चाप्यनुष्ठाने दोषः स्यान्मत्प्रमादतः ॥ २२ ॥
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सन्तीह व्रतिनः पूर्वे कर्तुं हरिजनप्रियम् ॥ २३ ॥
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तदा सुमहतीं सेवां कुर्युर्हरिजनस्य ते ॥ २४ ॥
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सत्यव्रततरोर्मूलमहिंसोदकसेचनैः ॥ २८ ॥
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ब्रह्मचर्यं तथास्वादलौल्यवर्जनमव्रते ॥ ३७ ॥

परधर्मेष्वविद्वेषः स्वदेशे चाभिमानिता ।
परस्परसमावृत्तिरित्येकादश रक्षत ॥ ३८ ॥
अस्तु सामाजिकः कामं संघे ग्रामोपसेवकः ।
राजतन्त्रप्रसंगेषु मा पुनः प्रविशत्वसौ ॥ ३९ ॥
ग्रामोद्यमसमाजश्च तन्तुचक्रीयमण्डलम् ।
संघेन निर्मितं चापि द्वयमेतद्बहिः स्थितम् ॥ ४० ॥
अदूष्यः सर्वकार्येषु स्थिरः संमोहवर्जितः ।
ग्राममेकः स्वयं रक्षेद्यथा लङ्कां बिभीषणः ॥ ४१ ॥
अत एव मया पूर्वमिदमुक्तं हि साग्रहम् ।
भारतस्य वरं नाशो न च रक्षाप्यसत्यतः ॥ ४२ ॥

अथैकदा महात्मायं क्वचिद्वृत्तान्तपत्रके ।
उर्दुवाणीमयेऽद्राक्षीदात्मनः खण्डनं यथा ॥ ४३ ॥
हिन्दुमुस्लिमयोरैक्यं प्रति गान्धिः प्रभाषते ।
वस्तुतो नापरोऽस्त्यस्मात्पक्षपातितरो जनः ॥ ४४ ॥
दृष्ट्वेदमलिखद्गान्धिः पत्रे हरिजनाभिधे ।
नेच्छाम्यस्मादधिक्षेपादात्मानमभिरक्षितुम् ॥ ४५ ॥
यद्यदाचरितं वृत्तं मयेयच्चिरजीविना ।
निःपक्षपातिताया मे तदेवास्तु निदर्शनम् ॥ ४६ ॥
पूर्वमुक्तं मयाभीक्ष्णं पुनरस्य ब्रवीम्यहम् ।
हिन्दुस्थान्युर्दुहिन्दीति व्यपदिष्टा किलोक्तिभिः ॥ ४७ ॥

एकभाषा भवत्येषा पारसीनागराक्षरा ।
अन्योन्यव्यवहाराय देशेषूत्तरभारते ॥ ४८ ॥
उर्दुशब्दप्रचारात्प्राग् हिन्दीवागेव सेविता ।
आसीदुभयजातीयैर्हिन्दुस्थानीति विश्रुता ॥ ४९ ॥
भूयिष्ठैर्वागुदिच्यैर्या देशजैरुपयुज्यते ।
तयैवोभयपक्षीयैर्व्यवहार्या जनैः सदा ॥ ५० ॥
हिन्दीं संस्कृतसंकीर्णां हिन्दवो हि प्रयुञ्जते ।
उर्दुं मुसलमानाश्च मिश्रितां पारसीगिरा ॥ ५१ ॥
हिन्दुमुस्लिमलोकानां यावदन्योन्यभिन्नता ।
अविश्वासश्च वर्तेत तावद्रीतिरियं ध्रुवा ॥ ५२ ॥
यदा हृदयमेकं स्यादुभयोरपि पक्षयोः ।
यदा सकलधर्माणां पश्यामश्चैकमूलताम् ॥ ५३ ॥
यदा तदुपदेशा नः स्यदन्ते सामरस्यतः ।
उच्चावचफलानीव द्रुमस्यैकस्य सर्वतः ॥ ५४ ॥
तदा ह्येकैव भाषापि सर्ववेद्या समाक्षरा ।
आसेतोरातुषाराद्रिं स्वनन्ती प्रचलिष्यति ॥ ५५ ॥

अथास्मिन् परमुज्ञाचे सेवाग्रामे सुखोषिते ।
अमेरिकाभुवोऽभ्यागात्कुमारः कश्चिदाश्रमम् ॥ ५६ ॥
आसीदेष विजिज्ञासुर्भारतस्य दरिद्रताम् ।
ग्रामोद्यमसमुद्धारमांग्लराज्यसमुन्नतिम् ॥ ५७ ॥

फलस्य शीघ्रनिष्पत्तिं कर्मणां येऽभिकाङ्क्षिणः ।
एतेषां ग्रामकर्माणि भान्ति मन्दफलानि हि ॥ ५८ ॥
इति मत्वाब्रवीदेनं श्रीमान्गान्धिः कुमारकम् ।
ग्रामकार्यक्रमोऽस्माकं निर्वोढुमतिदुर्घटः ॥ ५९ ॥
न तथा ग्रामलोकानां वर्णशिक्षा सुदुष्करा ।
यथैषां सुचिराभ्यस्तमनोवृत्तिविपर्ययः ॥ ६० ॥
कामं कार्यगतिर्मन्दा हिंसाया दूरवर्जनात् ।
तथा हि ध्रुवमेवैषा प्रसूते फलमीप्सितम् ॥ ६१ ॥
हठात्कारेण निर्वृत्ता भवेदाशुफलप्रदा ।
तत्फलं तु विजानीहि भविष्यत्येव नश्वरम् ॥ ६२ ॥
आगन्तुकोऽथ पप्रच्छ किमांग्लानामपक्रमे ।
अहिंसानियमोऽयं वः परेभ्यो रक्षितुं क्षमः ॥ ६३ ॥
अमी सार्धशताब्दीतो निरयास्यन्पुरैव चेत् ।
तदा किं भवतो देशः सुखमाप्स्यदितोऽधिकम् ॥ ६४ ॥
प्रत्युवाच महात्मैनमर्थेऽस्मिन्नात्र संशयः ।
किं वाधिकतरं श्रेयः स्वातन्त्र्यादपरं नृणाम् ॥ ६५ ॥
तदर्थमुचितारम्भः कर्तव्योऽभिनवः पुनः ।
भविष्यामो हि निर्मुक्ताः परदेशनियन्त्रणात् ॥ ६६ ॥
इदमभ्युपगच्छामो यदांग्लैः शिक्षणालयाः ।
स्थापिता लोहमार्गाश्च तत्र तत्र विनिर्मिताः ॥ ६७ ॥

एतेन परदेशानामासीदभ्युदयः परम् ।
भारते तु फलं तस्माद्विपरीतमजायत ॥ ६८ ॥
भारतीयं धनं देशादांग्लैर्नोपहृतं परम् ।
अपि बुद्धिप्रवाहो नः शोषणं गमितः किल ॥ ६९ ॥
इतो निर्गतमात्रेषु कचिदांग्लेषु भारतात् ।
भविष्यन्त्यद्भुता योगा इति जातु न मे मतिः ॥ ७० ॥
स्वेतिहासनवारम्भं करिष्यामः पुनस्तदा ।
भागधेयं स्वदेशस्य यदा हस्तगतं भवेत् ॥ ७१ ॥
काममांग्लास्तु तिष्ठन्तु भारते सहकारिणः ।
स्वयंसेवकवद्वापि न तु शासकदर्पतः ॥ ७२ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां राष्ट्रभाषाविमर्शो नामैकविंशोऽध्यायः ।

द्वाविंशोऽध्यायः ।

अथ शार्मण्यदेशीयः सेवाग्राममुपागमत् ।
स्टूंकाख्यो दैनिकोदन्तपत्रप्रतिनिधि र्युवा ॥ १ ॥
आसीदेकतमः सोऽयं हिट्लरस्योपजीविनाम् ।
प्रेषितः स्वामिना ज्ञातुं भारतस्य परिस्थितिम् ॥ २ ॥
स्वातन्त्र्यप्राप्तयेऽस्माकमुत्साहः स्यात् कियानिति ।
पृष्टवन्तं महात्मैनमुवाचागन्तुकं यथा ॥ ३ ॥

परैरनुपरुद्धं यज्जीवितं स्वेच्छया कृतम् ।
स्वातन्त्र्यमिति तद्ब्रूमः पारतन्त्र्यमतोऽन्यथा ॥ ४ ॥
विद्यतेऽत्र महासंघो जनानां स्थिरनिश्चयः ।
स्वपक्षन्यायसंसिद्ध्यै मन्यतेऽसूंस्तृणाय यः ॥ ५ ॥
हिंसन्तो न मरिष्यामो हन्यमानाः परैरपि ।
अहिंसैकपथालम्बा जयमाशास्महे वयम् ॥ ६ ॥
मानरक्षा मनुष्यस्य न शक्यैव बलं विना ।
इति हिट्लरवीरस्य मतं वेद न को जनः ॥ ७ ॥
विद्यन्ते बहवोऽस्मासु श्रद्दधानाश्चिराद्दृढम् ।
अहिंसायुधमात्रेण स्वातन्त्र्यस्य सुलभ्यताम् ॥ ८ ॥
रुधिरार्णवमुत्पाद्य जयमिच्छेम चेद्वयम् ।
भविता जगतोऽनिष्टं निखिलस्य भयावहम् ॥ ९ ॥
यदि शस्त्रास्त्रघातेन स्वातन्त्र्यमधिगम्यते ।
तदा प्रापञ्चिकी शान्तिर्हन्त दूरीभविष्यति ॥ १० ॥
प्राचीनचरिताख्यानं नित्ययुद्धमयं किल ।
वयं तु चरितं नव्यं निर्मातुं प्रयतामहे ॥ ११ ॥
ज्ञातराष्ट्रमनोभावः प्रातिनिध्येन घोषये ।
अहिंसाया बलीयस्त्वं मनोवाचामगोचरः ॥ १२ ॥
खड्गशक्तिरहस्यस्य गुणदोषविमर्शनम् ।
विधाय सूक्ष्मया दृष्ट्या तदियत्ता मयेक्षिता ॥ १३ ॥

हिंसाद्रुमं समुच्छिद्य तत्स्थाने प्रेमवल्लरीम् ।
आरोपयेत्ततः सापि प्रशान्तिफलदा भवेत् ॥ १४ ॥
चेतः सर्वजनाङ्गानां पाश्चात्यक्षितिमण्डले ।
स्वातन्त्र्यकामनावह्निज्वलितं परिचेष्टते ॥ १५ ॥
परान् स्वातन्त्र्यमस्माकं न वारयति कर्हिचित् ।
सहानुभूतिसंसर्गान्मनः पूर्वं स्वयंवृतात् ॥ १६ ॥
साम्राज्यलुब्धलोकैस्तु सहयोगो न युज्यते ।
लब्धमुक्तकपोतोऽपि श्येनस्तस्य भयावहः ॥ १७ ॥
पाश्चात्ययन्त्रभैषज्यनागरत्वादिकं प्रति ।
मतं गान्धेः स शार्मण्यः श्रोतुमैहत तन्मुखात् ॥ १८ ॥
यन्त्रैः सर्वार्थनिर्वाहो नास्माभिरभिलष्यते ।
ग्रामशिल्पसमुद्धारो विना यन्त्रैर्हि शक्यते ॥ १९ ॥
इत्युक्ते पुनरप्राक्षीदपि स्वातन्त्र्यलाभतः ।
पश्चाद् व्यत्ययमागच्छेन्महात्मन् तावकं मतम् ॥ २० ॥
तमुवाच ततो गान्धिरिदं मे शाश्वतं मतम् ।
न ततोऽस्त्यन्यथाभावः संकटेष्वपि कर्हिचित् ॥ २१ ॥
यन्त्रलोहपथादीनां विरुन्धानोऽप्यहं सदा ।
न निर्मूलनमेतेषां कर्तुमिच्छामि जातुचित् ॥ २२ ॥
यतो लोकहितायैते कल्पेरन् सुप्रयोगतः ।
अधुनेव न संग्रामविधये भूरिशः पुनः ॥ २३ ॥

पाश्चात्यारोग्यरक्षायास्तथा शल्यक्रियाविधेः ।
विषये किमभिप्रेतमिति पृष्टोऽब्रवीन्मुनिः ॥ २४ ॥
अत्र मे विमतिर्नास्ति ग्रामारोग्यविधीनहम् ।
पूरनाम्नो भिषग्वर्यादांग्लेयादवबुद्धवान् ॥ २५ ॥
अर्थास्तदुपदिष्टा ये त एवानुसृता मया ।
सति प्रयोगभेदेऽपि वैद्यतत्त्वं न भिद्यते ॥ २६ ॥
पाश्चात्यौषधमुद्दिश्य मया निन्दा कृता पुरा ।
कार्मणानां हि सारोऽयमिति तद्वर्णितं मया ॥ २७ ॥
मम सर्वेऽप्यभिप्राया अहिंसामूलमाश्रिताः ।
जीवतामङ्गविच्छेदान्ममात्मोद्विजते भृशम् ॥ २८ ॥
वैद्यकं पूर्वमध्येतुं मतिरासीन्मम स्वयम् ।
किंतु पश्चात्पितुर्वाक्याद्धर्मशास्त्रं गृहीतवान् ॥ २९ ॥
अथ भूयः प्रवृत्तोऽहं बहुकालादनन्तरम् ।
वैद्यकाध्ययनं कर्तुमाफ्रिकामण्डले वसन् ॥ ३० ॥
मया प्राण्यङ्गविच्छेदः कर्तव्यः शिक्षणक्रमे ।
इति श्रुतवतोऽनिष्टमन्तरात्मारुजद्भृशम् ॥ ३१ ॥
व्यचिन्तयं कथं नीचप्राणिषु क्रौर्यमाचरेत् ।
जनो यन्न कदाप्येवमाचरेत्स्वयमात्मनि ॥ ३२ ॥
न चिकित्साविधानानि पाश्चात्यान्यखिलान्यपि ।
निराकरोमि यत्तेभ्यो बोद्धव्यं बहु विद्यते ॥ ३३ ॥

यथा प्रसूतिकारक्षा रक्षा बालशिशोरपि ।
शिशवो ह्यत्र जायन्ते माता वेत्ति न रक्षणम् ॥ ३४ ॥
पाश्चात्या जीवनं नृणामायतीकर्तुमिच्छवः ।
रोगिणामुदराण्यान्तं पूरयन्त्यौषधैरहो ॥ ३५ ॥
विरुद्धं प्रतिभातीदृग् वृत्तं युद्धे विमर्दिनाम् ।
अनपेक्ष्य निजप्राणान्नित्यमेव सहस्रशः ॥ ३६ ॥
इच्छामि भवतो ज्ञातुं प्राणोत्सर्जनपाटवम् ।
उदारपक्षमुद्दिश्य स्वार्थलाभमचिन्तयन् ॥ ३७ ॥
पप्रच्छ गन्तुको भूयः सन्ति देशे सहस्रशः ।
तरुणा बुद्धिमन्तश्च निरुद्योगा निवासिनः ॥ ३८ ॥
कुतोऽमी न नियुज्यन्ते ग्रामकार्याय शिक्षिताः ।
श्रेयान्निरन्तरोद्योगस्ततो लाभस्ततः सुखम् ॥ ३९ ॥
प्रत्युवाच महात्मैनं कृतस्तावदुपक्रमः ।
तस्य तु प्रौढनिर्वाहः कञ्चित्कालमपेक्षते ॥ ४० ॥
यतोऽद्यापि न भूयांसो विद्यन्ते व्यवसायिनः ।
कतिचित्प्रौढविद्यास्तु मण्डिता अप्युपाधिभिः ॥ ४१ ॥
ग्रामोद्यमश्रमं वोढुं न क्षमन्ते मनागपि ।
बुद्धिकौशलमप्येषामुपयोज्यं न विद्यते ॥ ४२ ॥
एवं तद्बुद्धिदारिद्र्ये कारणं शिक्षणक्रमः ।
योऽपहृत्य नवोन्मेषं मान्द्यं वितनुते धियः ॥ ४३ ॥

यस्तथा लिपिकाराणां गणं निर्मोति केवलम् ।
तथाप्यस्माभिरारब्धो ग्रामोद्धारक्रमोऽधुना ॥ ४४ ॥
इत्यागन्तुकमाभाष्य पुनस्तं पर्यचाययत् ।
स्वाश्रमस्थायिशार्मण्यमेकं कालंबकाभिधम् ॥ ४५ ॥
एष भद्र सजीवस्ते पुरतो यहुदीजनः ।
मित्रमेष महायुद्धे शार्मण्यानामभूत्पुरा ॥ ४६ ॥
सोपहासमिति प्रोक्तः पान्थोऽपश्यत्सविस्मयः ।
आसीनं भुवि शार्मण्यमाबद्धस्वस्तिकासनम् ॥ ४७ ॥
खादिवासःपरिहितं नग्नं तन्तुक्रियापरम् ।
तं दृष्ट्वा सोऽब्रवीत्सन्ति यहुदीसुहृदो मम ॥ ४८ ॥
इति श्रुत्वा वचस्तस्य गान्धिः पप्रच्छ कौतुकात् ।
कस्मादमी भवद्देशे पीड्यन्ते यहुदीजनाः ॥ ४९ ॥
प्रत्युवाचाथ शार्मण्यः श्रूयतां कथयामि ते ।
अमी पुरा महायुद्धे चक्रुर्देशाय विक्रमम् ॥ ५० ॥
नास्माकं तदुपर्यासीत्प्रतिकूलं वचः क्वचित् ।
देशाभिमानमेतेषां दृष्ट्वान्योन्यं च मित्रताम् ॥ ५१ ॥
किंतु युद्धावसाने तैराक्रान्ता नः समस्तभूः ।
अधिकारादपास्यन्त देश्याः क्रिस्तानुयायिनः ॥ ५२ ॥
प्रसह्य कदनं चक्रुर्हिट्लरेण समुद्धताः ।
अत एव बभूवुस्ते शार्मण्यानामरातयः ॥ ५३ ॥

अतिप्रवृत्तिरस्माभिस्तदुपर्यवलंबिता ।
राज्यक्रान्तेः स्वभावोऽयं द्वेषस्य प्रसरो महान् ॥ ५४ ॥
दृश्यते हि पराकाष्ठा द्वेषस्य स्पेनमण्डले ।
यत्रास्ते घोरसंग्रामः क्रूरोऽन्यो नास्ति तत्समः ॥ ५५ ॥
इत्युक्ते गान्धिरप्राक्षीद्वाच्यः को वात्र कर्मणि ।
भाव्यं दैवनियोगेन सर्वान्तश्चारिणा ध्रुवम् ॥ ५६ ॥
यत्र लोकविनोदाय तादृग् घोरं प्रवर्तते ।
क्रुद्धानां वृषयुग्मानां संघट्टो रोमहर्षणः ॥ ५७ ॥
स देशः स्पेनसंज्ञोऽसौ प्राणिहिंसाफलं ध्रुवम् ।
विपत्सहस्ररूपेण स्वकाले भोक्तुमर्हति ॥ ५८ ॥
संस्कृतेः केन्द्रभूतानां नगराणां विनाशतः ।
दुष्फलं तेन देशेन भुक्तमेव स्वकर्मभिः ॥ ५९ ॥
गेर्निकाख्यप्रदेशे या घोरहत्यापरम्परा ।
सैव कर्मविपाकस्य प्रत्यक्षं हि निदर्शनम् ॥ ६० ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां शार्मण्यालापनो नाम द्वाविंशोऽध्यायः ।

त्रयोविंशोऽध्यायः ।

अथ हिन्दीप्रचाराय स्थापितेऽध्यापनालये ।
माण्डवीनगरे गान्धिश्चकार शुभभाषणम् ॥ १ ॥

अयि भो श्रूयतां किञ्चित् तत्त्वमत्र ब्रवीमि वः ।
साधनानां प्रचारस्य शीलं प्रथमसाधनम् ॥ २ ॥
अतः सुशीलसंपन्नैः सदा भाव्यं प्रचारकैः ।
शिक्षापाटवमप्यत्र साधनं भवति ध्रुवम् ॥ ३ ॥
परंतु शीलहीनश्चेत् कुशलोऽपि निरर्थकः ।
यथा रूपेण युक्तापि वन्ध्या भवति निष्फला ॥ ४ ॥
हिन्दी संस्कृतवाग्जालैः परिपूर्णा विराजते ।
पारसीकपदैरुर्दुर्दृश्यतेऽभ्युदयङ्गता ॥ ५ ॥
गीर्वाणपारसीवाण्योर्विज्ञानं समपेक्ष्यते ।
हिन्द्युर्दुभाषयोर्गाढं सौष्ठवं परिरक्षितुम् ॥ ६ ॥
स्विफ्टचासरकाव्यानां विनैव परिशीलनम् ।
आंग्लवाणीं वशीकर्तुं न कोऽपि क्षमते नरः ॥ ७ ॥
तथा चादिकवेः काव्यं कालिदासकृतीश्च यः ।
न तत्त्वतो विजानाति संस्कृतं तस्य दुर्लभम् ॥ ८ ॥
न्ययोजि राष्ट्रसंघेन भारतप्रान्तसप्तके ।

मद्रमोहमयीकालीघट्टमध्यमभूमिषु ॥ ९ ॥
तथा वायव्यसंयुक्तप्रान्तयोरुत्कलेषु च ।
मन्त्रिणामप्यमात्यानां मण्डलं हि पृथक् पृथक् ॥ १० ॥
विद्याधिकरणाध्यक्षा देशारोग्याभिरक्षकाः ।
धर्माधिकरणाध्यक्षा राष्ट्रकोशाधिकारिणः ॥ ११ ॥

अन्ये च कर्मसचिवाः प्रतिभागमवस्थिताः ।
विदधू राज्यनिर्वाहं सार्धसंवत्सरद्वयम् ॥ १२ ॥
मन्त्रिमण्डलमुद्दिश्य पत्रे हरिजनाभिधे ।
प्राकाश्यमानयद्गान्धिर्लेखनं बोधनात्मकम् ॥ १३ ॥
भारते राज्यमन्त्राय या कृता शासनावलिः ।
नालं स्वातन्त्र्यलाभायेत्यखिलैरवगम्यते ॥ १४ ॥
तद्धर्मशासनं नाम नापरं खड्गशासनात् ।
यद्बहूनां मतं भङ्क्तुं राजप्रतिनिधिः प्रभुः ॥ १५ ॥
अथ कोटित्रयस्यापि प्रजानां वरणेन किम् ।
न विघ्नो वञ्चनामेतामिति ध्यायन्ति शासकाः ॥ १६ ॥
वञ्चनोद्देशमीदृक्षं मोघीकर्तुं तु शक्यते ।
यदि प्रतिनिधीभूताः स्वात्मविश्वासधीजुषा ॥ १७ ॥
काले चेदुपयुञ्जीरन् स्वाधिकारं विवेकतः ।
निर्भयं विफलीकर्तुं शासकानां मनोरथम् ॥ १८ ॥
एतस्य सिद्धये कुर्युः कचिन्न्याय्यमतर्कितम् ।
विरमेयुः क्वचिन्न्याय्याच्छासकैः पूर्वचिन्तितात् ॥ १९ ॥
अमात्येन निषेद्धव्यः सद्यो मद्यस्य विक्रयः ।
शिक्षणीयोऽर्जनोपायो न तु मद्यावलंबनम् ॥ २० ॥
कार्या कारालया येऽद्य दण्ड्यबालाश्रमगृहाः ।
दीनानाथनिवासा वा देशकार्यालया अपि ॥ २१ ॥

शिक्षणायोपयुञ्जन्तामर्थतः स्वावलंबनाः ।
मा भवन्तु पुनः संस्था वृथा दण्डव्ययार्थकाः ॥ २२ ॥
लवणस्य करोऽद्यापि कृते सन्धावपि स्थितः ।
लवणं करवर्जं हि ग्राह्यं दीनस्य सर्वदा ॥ २३ ॥
राष्ट्रसंघाधिपत्ये तु निःशुल्कं तत्परिग्रहः ।
सुकरः शक्यते कर्तुं सुखायाखिलजीविनाम् ॥ २४ ॥
खद्दराम्बरमात्रस्य विपण्यां क्रयविक्रयौ ।
प्रवर्तेते यथा कुर्युः स्वप्रान्ते मन्त्रिणस्तथा ॥ २५ ॥
नगरापेक्षया ग्रामान् प्रति स्युरधिकारिणः ।
सावधानतराः शिक्षारोग्यशिक्षोद्यमादिषु ॥ २६ ॥
अनुशिष्टं मया सर्वमेतद्धर्म्यं हि वर्तते ।
तथापि तदनुष्ठाने यत्नः केनापि नास्थितः ॥ २७ ॥
मन्त्रिणां कीदृगाचारः स्वाधिकारप्रवर्तने ।
इति प्रश्नस्य दास्यामि श्रूयतां सरलोत्तरम् ॥ २८ ॥
संघस्याधिपतिर्मान्यः प्रयाणं कुरुते मुदा ।
धूमयानान्तरासीनो हीनवर्गे तृतीयके ॥ २९ ॥
धारयत्युत्तरासंगं रूक्षखद्दरनिर्मितम् ।
परिधत्तेऽन्तरीयं च ततो रूक्षतरं पुनः ॥ ३० ॥
सत्येवं प्रथमश्रेण्यां किं यियासन्ति मन्त्रिणः ।
आंग्लाननुचिकीर्षन्तो वेषे भूरिधनव्यये ॥ ३१ ॥

अभ्यस्तं हि सभासद्भिः कृच्छ्रं सरलजीवनम् ।
चिरादष्टादशाब्दानि सर्वक्लेशान् तितिक्षुभिः ॥ ३२ ॥
स्वस्वराज्यविभागेषु सारल्यं सर्वकर्मसु ।
प्रवर्तयितुमर्हन्ति मन्त्रिणो देशसेवकाः ॥ ३३ ॥
अदम्भसरला वृत्तिरीदृशी न त्रपाकरी ।
तथा राष्ट्राभिमानो हि ध्रुवं वृद्धिमुपेष्यति ॥ ३४ ॥
अयं दीनतमो देशो वर्ततेऽखिलभूतले ।
यत्र क्षुधार्तलोकानां जीवन्ति बहुकोटयः ॥ ३५ ॥
अतः स्वेषां वरीतृभ्यो भिन्नरीत्या न वर्तितुम् ।
युक्तं प्रतिनिधीभूतैर्मन्त्रिभिर्नित्यजीवने ॥ ३६ ॥
भारतं प्रविशन्नांग्ला जिगीषाध्मातमानसाः ।
वेषाहारविहारेषु चक्रुर्नः सुमहार्घताम् ॥ ३७ ॥
स्वप्रतिष्ठातिदर्पेण समपेक्ष्यार्थिकीं स्थितिम् ।
वशीकृतप्रजानामप्यर्धभुक्तार्धनग्नताम् ॥ ३८ ॥
मन्त्रिणो नानुकुर्वन्ति राज्ञः प्रतिनिधीन् यदि ।
तदा ततोऽपि वैशिष्ट्यं सर्वार्थेषु भजन्त्यमी ॥ ३९ ॥
न च संभाव्यतेऽस्माकं शासकैः सह संगतिः ।
न वामनबृहत्कायौ सहयोगं समर्हतः ॥ ४० ॥
परवेषपरित्यागात्पुरा सप्तदशाब्दतः ।
अयुक्तकारिणंमन्याः सन्ति सामाजिका यदि ॥ ४१ ॥

विमृशन्तु स्वयं तेऽमी उमराबूबुकारयोः ।
दृष्टान्तं सरलोदारचेतसोः सुप्रतीतयोः ॥ ४२ ॥
पुराणपुरुषावेतौ रामकृष्णाविवासताम् ।
नामनी कीर्तनीये स्तः प्रतापशिवयोस्तयोः ॥ ४३ ॥
इमौ लोकप्रियौ वीरौ परमोदारचेतसौ ।
जीवनं लोकसामान्यं चक्रतुः शुभ्रवाससौ ॥ ४४ ॥
उमराबूकरौ नित्यमधत्तां रूक्षमम्बरम् ।
पादमूलस्थितेऽप्येतन्निःशेषजगतीधने ॥ ४५ ॥
न चैतौ विषहेते स्म धारणं सूक्ष्मवाससः ।
मिष्टान्नप्राशनं चापि स्वनियुक्ताधिकारिभिः ॥ ४६ ॥
मितव्ययेन सारल्यजीवनेन च मन्त्रिणः ।
रक्षेयू रूप्यकान् दीनलोकार्थाय सहस्रशः ॥ ४७ ॥
न मलीमसपर्यायः प्रागुक्तं सरलं पदम् ।
कालचारुत्वयोर्बीजं सारल्ये परिनिष्ठितम् ॥ ४८ ॥
शौचसौभाग्यसम्मानरक्षा नार्थमपेक्षते ।
ग्राम्यत्वसमतां याति विभवाडम्बरः पुनः ॥ ४९ ॥
आशासे स्वविभागेषु दर्शयिष्यन्ति मन्त्रिणः ।
अभेदं पारसीक्रैस्तमुसुल्मीन्सीक्कहिन्दुषु ॥ ५० ॥
तथा च समतामुच्चनीचजातिषु नित्यशः ।
एकमातुरपत्यानि जन्मभूमेरमी किल ॥ ५१ ॥

वस्तुतो नास्ति तन्मध्ये कापि नीचोच्चताभिदा ।
समानमस्ति दारिद्र्यं सर्वेषां निर्विशेषतः ॥ ५२ ॥
आंग्लाश्चांग्लायमानाश्च देशजा भावयन्ति चेत् ।
राष्ट्रसंघमताभिन्नं तदा स्याद्विजयो ध्रुवः ॥ ५३ ॥
पूर्णस्वराज्यलाभश्च रक्तपातं विना भवेत् ।
अहिंसया जयो नाम सोऽयमेव मया मतः ॥ ५४ ॥
मदीयां तावदाशंसां मन्येत स्वाप्निकभ्रमम् ।
मूर्खताया विपाकं वा दुःशकं वाखिलो जनः ॥ ५५ ॥
तथापि भारतीयाश्च वैदेशिकजना अपि ।
विदाङ्कुर्वन्त्विति स्वैरं प्रकाश्योऽर्थः प्रकाशितः ॥ ५६ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां मन्त्रिमण्डलानुशासनो नाम त्रयोविंशोऽध्यायः ।

चतुर्विंशोऽध्यायः ।

अमात्यपदमातिष्ठन्मोहमय्यां महायशाः ।
बालगंगाधरः श्रीमान् खेरवंशसमुद्भवः ॥ १ ॥
निषिद्धौ प्रथमं तेन मद्यस्य क्रयविक्रयौ ।
हिन्दी निरूढिमानीता प्रतिशालं प्रसारणात् ॥ २
राष्ट्रसंघोपजीव्येषु प्रान्तेष्वपि च मन्त्रिभिः ।
प्रजाहितानि कार्याणि सुबहूनि प्रचक्रिरे ॥ ३ ॥

विद्याभ्यासपुरोवृद्ध्यै नियमा बहवः कृताः ।
अभिनन्द्यमिदं सर्वं शोच्यमेकं तु वर्तते ॥ ४ ॥
स्वयं सर्वस्वतन्त्रोऽपि देववाणीप्रियोऽपि सन् ।
पुनरुज्जीवनायास्या न यत्नमकरोदसौ ॥ ५ ॥

अथानेकानि पत्राणि लभते स्म पदे पदे ।
प्राणिनामनुकम्पिभ्योऽमेरिकादेशतो मुनिः ॥ ६ ॥
अमी विज्ञापयामासुर्महात्मानं सविस्तरम् ।
कपीनामङ्गविच्छेदवृत्तान्तान् मर्मभेदिनः ॥ ७ ॥
तथा च प्रेषयामासुः प्रसिद्धभिषजां मतम् ।
क्रौर्यं विगर्हमाणानामिदं निर्दोषजन्तुषु ॥ ८ ॥
कश्चित्फ्रान्सिस् महासाधोः प्रहिणोत्प्रतिरूपकम् ।
स साधुः सोदरान्मेने सदा हि मृगपक्षिणः ॥ ९ ॥
पत्रद्वाराथ सर्वेभ्यः प्रददौ गान्धिरुत्तरम् ।
अभिनन्दामि वः सर्वं करुणामयवाङ्मयम् ॥ १० ॥
स्वतन्त्रश्चेदहं देशात्प्रेषयेय न मर्कटम् ।
अङ्गच्छेदाय हन्तास्मिन्नधिकारस्तु नास्ति मे ॥ ११ ॥
राजप्रतिनिधेः पार्श्वे विज्ञप्तिः प्रेष्यतामतः ।
श्रोष्यत्यसौ न संदेहः प्रार्थनामखिलैः कृताम् ॥ १२ ॥
बलवत्प्रतिषेधो वा कर्तव्यो भारते जनैः ।
विक्रयस्य स्वदेशीयैर्हिंसकैर्धनलोलुपैः ॥ १३ ॥

प्रचलत्कपिवाणिज्यं न वेत्ति प्रायशो जनः ।
अर्थलाभकरीं वृत्तिं वारयेयमहं कथम् ॥ १४ ॥
आशासे क्रूरकर्माणो मा भूवन्मम देशजाः ।
न कुर्युर्वार्थलाभेऽपि विनिन्द्यमसुपीडनम् ॥ १५ ॥
अवरप्राणिलोकानां जीवन्मरणसंनिभम् ।
मानुषक्लेशनाशाय नैव कुर्वीत हिंसनम् ॥ १६ ॥
दुःखितेष्वनुकम्पापि लघूकृत्य क्षणाद् व्यथाम् ।
करिष्यति शनैः सह्यां रक्षणे तु कियत्सुखम् ॥ १७ ॥

जलविप्लवदुर्भिक्षमारिकाव्याधिसञ्चयः ।
मन्येऽस्मदीयखण्डस्य भारतस्य स्वभावतः ॥ १८ ॥
जायन्ते सर्वदेशेषु क्षामडामरविप्लवाः ।
भूरिसम्पन्नराष्ट्रेषु शक्यते तानपोहितुम् ॥ १९ ॥
जलविप्लवदुर्भिक्षपीडनं द्विगुणायते ।
यदा निराशनावस्थां स्पृशेद्देशदरिद्रता ॥ २० ॥
शोचनीयदशामेतां निशम्योत्कलमण्डले ।
महात्माऽन्वशिषद्भूयः कर्तव्यं राष्ट्रमन्त्रिणः ॥ २१ ॥
उत्कलास्तन्तुचक्रस्य वोढुकामाः श्रमं न चेत् ।
कार्यमन्यत्प्रकुर्वाणाः शिक्ष्यन्तां कर्मगौरवम् ॥ २२ ॥
अपनीयोत्तरासंगं श्रमं कुर्वन्तु मन्त्रिणः ।
स्वयं कर्मकरा भूत्वा सहान्यैरविशेषतः ॥ २३ ॥

जनयन्तु समुत्साहं कर्मशून्यजनेषु च ।
स्वयमेतैः प्रयस्यन्तस्तद्विधेयेषु कर्मसु ॥ २४ ॥

अन्जवानचरीस्वामी केरलेष्वभिपूजितः ।
विप्राग्रणीरिति ख्यातोऽलिखत्पत्रं महात्मने ॥ २५ ॥
यानंतशयनाधीशनिर्देशेन प्रवर्तिता ।
अस्पृश्यैर्देवतागारप्रवेशाय प्रघोषणा ॥ २६ ॥
सानतिक्रम्य शास्त्राणि सद्धर्ममुदजीवयत् ।
आचन्द्रार्कमियं वर्णोत्कर्षदा जयतूज्वला ॥ २७ ॥
वर्णाश्रमविचारेषु स्वामी केरलमण्डले ।
प्रमाणपदमाधत्ते नम्बुद्रीविप्रनायकः ॥ २८ ॥
उच्चैर्भजति सम्मानं केरलीयनृपेष्वसौ ।
यदेते निपतन्त्यस्य दण्डवत्पादपद्मयोः ॥ २९ ॥
प्राचीनवंशचरितादस्य विज्ञायते किल ।
पुरा परशुरामोऽत्रानिन्ये नम्बुद्रिभूसुरान् ॥ ३० ॥
इति विज्ञापकं पत्रं विदुषामग्रगामिनः ।
पठित्वा मुमुदे श्रीमान् गान्धिर्हरिजनप्रियः ॥ ३१ ॥

अस्वस्थोऽपि च कल्कत्तां ज्येष्ठमासे ययौ मुनिः ।
अशनत्यागिनो द्रष्टुं कारालयनिवासिनः ॥ ३२ ॥

सप्ताहमत्र सोऽनैषीदनादृत्य निजं सुखम् ।
कथालापं वितन्वानो बन्दीकाराधिकारिभिः ॥ ३३ ॥
परिणामः शुभोऽस्यासीद्बन्दीनां बन्धमोचनः ।
यतः सर्वविनिर्मोकमादिशन्मन्त्रिघोषणा ॥ ३४ ॥
प्रतिज्ञामकरोद्गान्धिरहिंसायोगशिक्षणात् ।
शमयिष्ये जनक्षोभं तत्त्वमस्याः प्रसारयन् ॥ ३५ ॥
त्रासकानुपसर्पामि वक्ष्ये सानुनयं वचः ।
तानहं वारयिष्यामि लोकसंत्रासनोद्यमात् ॥ ३६ ॥
अहिंसाधर्मदीपेन त्रासकान् विषमात्पथः ।
व्यपनीय करिष्यामि सन्मार्गपरिनिष्ठितान् ॥ ३७ ॥
प्रतिज्ञां मानयित्वैतां समाश्वस्ताः प्रशासकाः ।
सहस्राधिकबन्दीनां विमोचनमघोषयन् ॥ ३८ ॥

नवभारतसंज्ञाभृद्विद्यालयमहोत्सवे ।
आमन्त्रितो महात्मासौ जगाम वरदापुरम् ॥ ३९ ॥
आहूयन्त सदस्यस्मिन्नल्पे राष्ट्राभिमानिनः ।
सभाध्यक्षपदं गान्धिरङ्गीकृत्याब्रवीद्यथा ॥ ४० ॥
अयि प्राज्ञवराः शिक्षासरणिर्याधुनातनी ।
देशापेक्षितसेवार्थं न साधयति सर्वथा ॥ ४१ ॥
शिक्षणे प्रौढविद्यानां द्वारमांग्लवचः कृतम् ।
शिक्षिताशिक्षितानां तत्प्रतिबन्धः स्थिरोऽजनि ॥ ४२ ॥

आंग्लवाण्याः प्रदिष्टं यत्प्राधान्यं तेन शिक्षिताः ।
वृथा भारहरा भूत्वा बुद्धिवैकल्यमागताः ॥ ४३ ॥
तद्भाषया विकृष्टास्ते स्वजनानपि दूरतः ।
विहाय परिवल्गन्ते स्वयमागन्तुका इव ॥ ४४ ॥
उद्योगशिक्षणाभावादक्षमा फलदायिषु ।
व्यवसायेषु संजाताः शरीरेष्वपि निर्बलाः ॥ ४५ ॥
शिक्षा प्राथमिकी देया नियमेनाब्दसप्तकम् ।
सार्वलौकिकविज्ञानप्रतिपादनपूर्वकम् ॥ ४६ ॥
शिक्ष्या लाभकरोद्योगाः क्लृप्तकालानुसारतः ।
ऊर्णकार्पासकौशेयमयवस्तुविनिर्मितिः ॥ ४७ ॥
संग्रहः शोधनं बीजनिर्हृतिर्विशदीकृतिः ।
ग्रन्थनं कर्तनं वर्णैरञ्जनं परिमापनम् ॥ ४८ ॥
वयनं वेष्टनं वक्रीकरणं परिचित्रणम् ।
एतदादीनि कर्माणि साङ्गोपाङ्गानि शिक्षयेत् ॥ ४९ ॥
सूचिशिल्पं चित्रगुम्फश्छेदनं च प्रमाणतः ।
पत्रनिष्पादनं दारुतक्षणं ग्रन्थबन्धनम् ॥ ५० ॥
क्रीड़नीयकनिर्माणं गुडपाकादिनिर्मितिः ।
एते भवन्ति सूद्योगाः सुगमाश्च मितव्ययाः ॥ ५१ ॥
इयं प्राथमिकी शिक्षा तथा भवितुमर्हति ।
यथा बालाः समर्थाः स्युः स्ववृत्तिं समुपार्जितुम् ॥ ५२ ॥

स्वस्वशिक्षितविद्यानामनुरूपेषु कर्मसु ।
शिल्पिनस्तान् नियुञ्जीरन् यथार्हं राज्यवाहकाः ॥ ५३ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां मन्त्रिबोधनो
नाम चतुर्विंशोऽध्यायः ।

पञ्चविंशोऽध्यायः ।

वसुवह्निग्रहेन्द्वङ्कमितवत्सरसंभवान् ।
अनेकार्थकथालापान् वर्णयामि महात्मनः ॥ १ ॥
व्यतीतेष्वथ मासेषु वरदापुरमाययौ ।
दिदृक्षुर्लोदियन्नामा गान्धिमांग्लो महाजनः ॥ २ ॥
निवासाहारयोरर्थे मत्कृते मास्तु संभ्रमः ।
दुग्धापूपैरलं नाहं धूमपो न च मद्यपः ॥ ३ ॥
ग्रामवासप्रियोऽस्मीति कृतविज्ञापनः पुरः ।
आंग्लोऽयमनयद्ग्रामे सुखेन दिवसत्रयम् ॥ ४ ॥
सोऽयं हरिजनावासं लक्ष्मीनारायणालयम् ।
हिन्दीप्रचारशालां च गत्वा सर्वमलोकयत् ॥ ५ ॥
ततोऽसौ कौतुकाविष्टः समेत्य महिलाश्रमम् ।
बभाषे वनितास्तत्र भूरिप्रोत्साहनं वचः ॥ ६ ॥
भवत्यो निजदेशस्य सम्पदभ्युदयागमे ।
भवेयुः समभागिन्यो मद्देशीयाङ्गना यथा ॥ ७ ॥

विंशत्यब्दान्तरे प्राप्ताः श्रियोऽपूर्वां समुन्नतिम् ।
पाश्चात्या भारतीयाश्च दृश्यन्ते ह्यवितर्किताम् ॥ ८ ॥
ग्रामोद्योगकलापेन परं विस्मयमागतः ।
सार्धैकशतसौवर्णमुद्राश्च व्यतरन्मुदा ॥ ९ ॥

अथ माघेऽभवन्मासि राष्ट्रसंघाधिवेशनम् ।
ग्रामे हरिपुराभिख्ये गुर्जरावनिमण्डले ॥ १० ॥
पूर्वमेव महात्मात्र वल्लभार्यैरनीयत ।
देवनामप्रतीकेन ग्रामेण मुमुदेतराम् ॥ ११ ॥
विभावयन् शुभं नाम प्रोवाच सहकारिणः ।
इयं दिव्या पुरी नूनं वर्तते सिद्धिशंसिनी ॥ १२ ॥
तालपर्णपरिच्छन्नं खाद्यंबरवितानकम् ।
कुटीरं निर्मितं तस्य प्रीतयेऽभूद्विशेषतः ॥ १३ ॥
चक्षुषादाय चारुत्वं श्येनदृष्टिपटीयसा ।
अब्रवीत्किमहो सर्वा मदर्थेऽद्भुतकल्पना ॥ १४ ॥
सहसा नगरी रम्या बभूव विभवान्विता ।
नवकल्पितरथ्याभिः क्रोशद्वितयमागता ॥ १५ ॥
शोभमानाभितो मार्गे रोपितद्रुमपङ्क्तिभिः ।
उपेता पुष्पवाटीभिर्दीपजालैः समुज्ज्वला ॥ १६ ॥
रूपान्तरमिव प्राप्ता बभौ ग्रामटिका क्षणात् ।
सैव पश्चात्प्रसिद्धाभूदिन्द्रप्रस्थः पुरा यथा ॥ १७ ॥

श्रीमत्सुभाषचन्द्रोऽथ सभाधिष्ठातरि स्थिते ।
राष्ट्रसंघसभाकार्यं समारेभे यथाविधि ॥ १८ ॥
राष्ट्रसोदर्यकूटस्य स्वराज्यप्रतिकूलताम् ।
दर्शयन्निर्णयांश्चक्रे समकण्ठं सभाजनः ॥१९ ॥
द्वितीयो निर्णयश्चासीत्स्वीकार्यं मन्त्रिणः पदम् ।
दद्यादबाधकत्वस्य प्रतिज्ञां चेत्प्रशासकः ॥ २० ॥
निर्णयद्वितयेनैवं समाप्तिमगमत्सभा ।
इतरे विषयाः सर्वे निर्विवादमुरीकृताः ॥ २१ ॥

अथ फाल्गुनमासेऽभूत्प्रयागेऽतिभयङ्करः ।
हिन्दूमहम्मदीयानां विमर्दो दुर्निरोधनः ॥ २२ ॥
हस्ताहस्ति शिलाघातैस्तुमुलश्चातिदारुणः ।
क्षतानामर्धजीवानां शतैः कीर्णाभवद्धरा ॥ २३ ॥
क्षोभं सत्याग्रहोपायैः शमं नेतुं प्रयेतिरे ।
मन्त्रिणः किन्तु नो शेकुः संक्षोभस्य निवारणे ॥ २४ ॥
इतिकर्तव्यतामूढाः पर्यन्ते पुररक्षिणः ।
सैनिकांश्च समाहूय कदनं शान्तिमानयन् ॥ २५ ॥
वृत्तान्तमेतमाकर्ण्य महात्मा दुःखितोऽभवत् ।
अलिखद्वृत्तपत्रे च यदासीत्स्वमनोगतम् ॥ २६ ॥
साहाय्यकार्थमाह्वानान्मन्त्रिभिः पुररक्षिणाम् ।
व्यक्तीकृतं स्वदौर्बल्यं स्वाधिकारप्रवर्तने ॥ २७ ॥

आशासे बलवत्पूर्वं लेखस्यास्य प्रकाशनात् ।
संक्षोभः शमितो भूयात्प्रशान्तिश्च प्रतिष्ठिता ॥ २८ ॥
अवश्यमभ्युपेतव्यं राष्ट्रसंघो न हि क्षमः ।
आंग्लप्रभुत्वमादातुमिति स्पष्टं स्वकर्मणा ॥ २९ ॥
भारतस्याखिलस्यापि प्रातिनिध्यं वहत्यसौ ।
इति स्यात्कस्य विश्वासः पश्यतस्तस्य चेष्टितम् ॥ ३० ॥
न परं संघसभ्यानामपि तस्य विरोधिनाम् ।
तन्मर्दनक्षमानां च यावत्प्रतिनिधिर्भवेत् ॥ ३१ ॥
आंग्लप्राभवमाक्रष्टुं दक्षता वर्तते न वा ।
संघस्येति विचारोऽयमिदानीं कर्तुमिष्यते ॥ ३२ ॥
न कोऽपि सांघिकः कुर्याल्लेखतोऽप्यत्र संशयम् ।
चिरयेन्न स्वयं दक्षः पदमाक्रमितुं निजम् ॥ ३३ ॥
अस्य वार्षिकमेलस्य निर्विघ्नविजयं जनः ।
प्रमाणमात्मयोग्यत्वे न हि मन्येत सांघिकः ॥ ३४ ॥
कथं स्यादत्र विश्वासः पश्यतः क्षोभमीदृशम् ।
एवं परीक्षणीयं च राष्ट्रसंघबलाबलम् ॥ ३५ ॥
अहिंसायाः स्वरूपं च चिन्तनीयमिदं पुरः ।
अबलानाथलोकानां सबलोर्जस्विनामुत ॥ ३६ ॥
प्रथमं चेद्भवेदेतन्न सिद्धिं प्रापयिष्यति ।
अनर्हाश्च तदभ्यासः स्वराज्यस्य करोति नः ॥ ३७ ॥
सबलानामहिंसा तु हिंसैव हृदि गोपिताम् ।
आत्मनो व्यक्तये कालमनुकूलं प्रतीक्षते ॥ ३८ ॥

अहिंसामात्मनस्तस्मात्सूक्ष्मदृष्ट्या परामृशेत् ।
न चेत्सत्यबलाज्जाता तदा तां परिशोधयेत् ॥ ३९ ॥
अहिंसा षोडशाब्देभ्यः समभ्यस्ता सभाजनैः ।
तस्मादनेन कालेन सैन्यं भवितुमर्हति ॥ ४० ॥
अहिंसावीरयोधानां शतशश्च सहस्रशः ।
यत्स्यात्समानसामर्थ्यं पुररक्षैश्च सैनिकैः ॥ ४१ ॥
अहिंसाभटसेनेयं समं व्यवहरेत्सदा ।
संक्षोभावसरे वापि प्रशान्तसमयेऽपि वा ॥ ४२ ॥
ध्रुवमेतादृशं सैन्यं सङ्कटे प्रभवत्यलम् ।
सुग्रीवकपिसेनेव राक्षसानां बलीयसाम् ॥ ४३ ॥
शतानि वा सहस्राणि मरणानि शरीरिणाम् ।
निष्कलङ्कानि विक्षोभं शमयिष्यन्ति सत्वरम् ॥ ४४ ॥
वरं प्राणपरित्यागः सत्याग्रहिशतैरपि ।
अल्पानर्थकरत्वेन क्षुब्धोन्मादनिवारणे ॥ ४५ ॥
न पुनः शमनं शस्त्रैर्योधानां पुररक्षिणाम् ।
अस्त्रैर्मानसतत्त्वज्ञो ह्युन्मत्तान्न चिकित्सते ॥ ४६ ॥
केचिदाहुर्जनक्षोभः स्वातन्त्र्येण निवर्तते ।
इयमाशा हि निःसारा न कदाचित्फलिष्यति ॥ ४७ ॥
क्षोभस्य दमने राष्ट्रमन्त्रिणः पुररक्षिणाम् ।
साहाय्यं यद्यपेक्षन्ते तद्धि तेषां पराजयः ॥ ४८ ॥

तत्र गत्यन्तराभावो हेतुस्तेषामिति स्फुटम् ।
करस्थ वलयं द्रष्टुं दर्पणो न ह्यपेक्षते ॥ ४९ ॥
जगन्नाथपुरीमुख्यो महान्तोपाधिमण्डितः ।
गत्वा महात्मनः पार्श्वमब्रवीदात्मनिश्चितम् ॥ ५० ॥
महात्मन् वैष्णवानां त्वं वर्तसे परमोत्तमः ।
तथापि देवगेहेषु चण्डालान्न प्रवेशये ॥ ५१ ॥
इति श्रुत्वा महान्ताख्यं महात्मा प्रत्यभाषत ।
तुलामारोपिताः सर्वे धर्मा जगति विश्रुताः ॥ ५२ ॥
तत्र हिन्दुमतं हीनं परीक्षायां भवेद्यदि ।
ध्वंसतेऽसौ यथागारं मूलस्तम्भविवर्जितम् ॥ ५३ ॥
अनन्तशयने राजादेशादुद्घाटितेष्वपि ।
देवालयेषु देवानां प्रकोपो न समुत्थितः ॥ ५४ ॥
कश्चित्पुण्यपुरे विद्वान् मामुपेत्याब्रवीत्पुरा ।
हिन्दुभिः सञ्चितः पापराशिर्हरिजनात्ययात् ॥ ५५ ॥
अपमार्ष्टुं भवेच्छक्यः प्रत्येको यदि हिन्दुषु ।
चरेद्वर्षशतं तीव्रं तपः प्रयतचेतसा ॥ ५६ ॥
इत्युक्तो वैष्णवोऽवादीत्किमीदृक् तपसा भवेत् ।
भगवत्कृपया भुङ्क्ते सुखं हरिजनः सदा ॥ ५७ ॥
केचिद्धरिजनाः पूर्वमाययुर्देवमन्दिरम् ।
सत्कृतास्ते मया सर्वे मान्या अतिथयो यथा ॥ ५८ ॥

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८ सत्या०

गान्धिरुवाच

मान्यश्चेदतिथिः सोऽयं मन्दिरान्तः प्रवेश्यते ।
तथोपवेश्यते प्रीत्या सत्कृत्य वरविष्टरे ॥ ५९ ॥
एते हरिजनास्तावन्निवेश्यन्ते गृहाद्बहिः ।
स्थातव्यं बत तैस्तत्र दीनैर्वर्षातपेष्वपि ॥ ६० ॥
हसन्नागन्तुकः प्राह मैवं देवेच्छया हि ते ।
चारुमारुतसेवार्थं स्थापिता मन्दिराद्बहिः ॥ ६१ ॥
न सुखं देवतागारमन्तःसंदूषितानिलम् ।
मा भूवन्नामयक्लिष्टा दीना हरिजना इति ॥ ६२ ॥
शनैः पन्थाः शनैः कन्था शनैः पर्वतलङ्घनम् ।
इत्यसौ शुष्कलोकोक्तिं सोपहासमुदाहरत् ॥ ६३ ॥

इति श्री॰ क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां हरिपुरीयसंमेलनो नाम पञ्चविंशोऽध्यायः ।

षड्विंशोऽध्यायः ।

अथ वैशाखमासेऽयं नितरां खिन्नमानसः ।
शश्वदात्मानुसंधानपरोऽभूद्दुःखशान्तये ॥ १ ॥
आगादत्रान्तरे कश्चिद्विस्लांविद्यालयाश्रितः ।
अध्यापको मुनिं द्रष्टुमपृच्छत्तं च सादरम् ॥ २ ॥
किं मां भगवदस्तित्वं प्रत्याययितुमीशिषे ।
नेति गान्धिरुवाचैनं स हि वाचामगोचरः ॥ ३ ॥

किं तर्हि मूढविश्वासाद्भगवानधिगम्यते ।
प्राह गान्धिर्मम स्थेम्ने सोऽयमावश्यकोऽभवत् ॥ ४ ॥
अप्यस्ति दिव्यदृष्टिस्ते महात्मन् भव्यशंसिनी ।
इत्येवमनुयुञ्जानं प्रत्युवाच मुनिस्तदा ॥ ५ ॥
न जाने मन्यते किं वा दिव्यदृष्टिपदाद्भवान् ।
शृणु स्वानुभवं वक्ष्ये तव प्रत्ययकारणम् ॥ ६ ॥
उपवासव्रतारंभे चिरयन्तं पुरैकदा ।
प्रबोध्य सुप्तमन्तर्वाक् प्राह मां कुरु लङ्घनम् ॥ ७ ॥
जिज्ञासुमवधिं भूयः सप्ताहत्रयमादिशत् ।
तत्प्रत्ययादुपोष्याहं व्रतात्काले विनिर्गतः ॥ ८ ॥
मम जीवितकालान्तर्यद्यदाचरितं मया ।
स्वधियाऽऽकलितं नैतत्परं दिव्याज्ञया सदा ॥ ९ ॥

अथोष्मसमये सेवाग्रामतो निर्ययौ मुनिः ।
जुहूग्रामं समुद्रस्य शीतमन्दानिलोत्सुकः ॥ १० ॥
स च मोहपुरीप्रान्ते सन्निविष्टोऽम्बुधेस्तटे ।
प्रयातॄणां सुखावासश्चकारापगतश्रमम् ॥ ११ ॥
तापेन क्लिश्यमानेषु सेवाग्रामनिवासिषु ।
एकाकिनो न मे युक्तं चिराय सुखमासितुम् ॥ १२ ॥
शीघ्रमेव निवर्त्स्यामि सहक्लेशोपभुक्तये ।
इति निश्चित्य भूयोऽपि स्वग्राममगमन्मुनिः ॥ १३ ॥

तत्रात्महृदयाकाशात् खेदनीलाम्बुदच्छविः ।
सहसास्तमगाद्भूयः सुखज्योतिरुदज्वलत् ॥ १४ ॥
शान्तिरन्विष्यते कैस्तैर्नित्यं भक्तिपरायणैः ।
शाश्वतस्य समुद्धारो येसुक्रिस्तस्य सेवनात् ॥ १५ ॥
न ते जानन्ति यद्गान्धिर्मनसः शान्तिमीप्सति ।
हिंसयन्नन्तरे लीनां रागद्वेषादिसंहतिम् ॥ १६ ॥
जिघ्रन् हिंसात्मतागन्धं स्ववातावरणेऽभितः ।
साक्षात्करोति तां हिंसां राष्ट्रसंघसभासदाम् ॥ १७ ॥
लेखने भाषणे चार्थदूषणे स्वार्थसाधने ।
चेतोवसादमाधत्ते सर्वमेतन्महात्मनः ॥ १८ ॥

अथ भाद्रपदे राष्ट्रसभासमितिकल्पने ।
सदस्यवरणे प्राप्ते संक्षोभः समजायत ॥ १९ ॥
निशम्यातिप्रवृत्तिं तां विषण्णो वृत्तपत्रके ।
महात्मा व्यलिखत्स्पष्टमनुशासनिकं वचः ॥ २० ॥
राष्ट्रमन्त्रिपदप्राप्त्या संघोऽपि बलवानभूत् ।
तथापि सांघिकैः शक्तिर्यथावन्नोपयुज्यते ॥ २१ ॥
राजकीयपदायादौ सर्वः स्पृहयते जनः ।
दृश्यते महती स्पर्धा प्रवेष्टुं समितिं बत ॥ २२ ॥
स्वराज्याधिगमायासौ न मार्गः खलु वर्तते ।
न च संघोद्यमानां वा साधने रीतिरुत्तमा ॥ २३ ॥

राजभारस्य निर्वाहे यो भागं वोढुमिच्छति ।
स भवेद्वर्जितस्वार्थः केवलं देशसेवकः ॥ २४ ॥
रूप्याणां पञ्चविंशत्या संतुष्टो यः पुराभवत् ।
स मन्त्रिपदमास्थाय नेच्छेत्सार्धशतद्वयम् ॥ २५ ॥
वङ्गेषु च महाराष्ट्रे सन्ति दक्षाः सहस्रशः ।
अल्पवेतनसन्तुष्टा देशायार्पितजीविताः ॥ २६ ॥
स्वक्षेत्रमपहातुं ते नेच्छन्ति पदलोभतः ।
स्वयंवृतादपाकष्टुमुद्यमात्ताश्च युज्यते ॥ २७ ॥
मन्त्रिणो न भवेयुश्चेत्कुशलाः स्वार्थवार्जिताः ।
अनुत्कोचहराश्चापि स्वराज्यं स्वाप्निकं धनम् ॥ २८ ॥
समिती राष्ट्रसंघस्य जीवनान्वेषणाङ्गणम् ।
कल्प्यते यदि नेदृक्षानिच्छामः संघदूषकान् ॥ २९ ॥
अबुद्धिपूर्वकं संघनियमान् बहवो जनाः ।
स्वीकुर्वन्ति विना श्रद्धामहिंसासत्ययोर्बले ॥ ३० ॥
किमसत्यपरो धर्ममनुष्ठातुमलं भवेत् ।
किं वा हिंसात्मकः शान्तिं प्रभवेल्लब्धुमात्मनः ॥ ३१ ॥
तथा च खादिवसनं न धत्ते नित्यमेव यः ।
स संघसमितौ स्थानं न सभ्यः प्राप्तुमर्हति ॥ ३२ ॥
आंग्लानामशुभं नेच्छेत्सांघिकः कार्यसिद्धये ।
अहिंसाबलमाश्रित्य जयं विंदेत कर्मसु ॥ ३३ ॥

अतः स्वशक्तिमास्थाय साग्रहं कथयाम्यहम् ।
श्रद्धालुः स्वप्रतिज्ञायां प्रविशेत्समितिं जनः ॥ ३४ ॥
आत्मानं च परीक्षेत कार्यस्वीकारतः पुरा ।
निवर्तेत न च ध्येयात्संकटेष्वपि सांघिकः ॥ ३५ ॥
संघो हि निजदौर्बल्यादधःपतनमाप्नुयात् ।
काले तमुद्धरेन्नो चेत्कृतमप्यकृतं भवेत् ॥ ३६ ॥
अथ चाब्धियुगे मासि पेशावरपुरेऽमिलत् ।
सर्वभारतराष्ट्रीयसंघस्य समितिः किल ॥ ३७ ॥
विमतालंबिनः केचिज्जनस्वातन्त्र्यनिर्णये ।
परित्यज्य सभास्थानं निर्ययुः क्रुद्धमानसाः ॥ ३८ ॥
तदाकर्ण्याप्यखिन्नोऽसौ वृत्तपत्रेऽलिखन्मुनिः ।
विमतापगमः संघाच्छुभमेव करिष्यति ॥ ३९ ॥
पुरैवैकमतालम्बी न संघः संप्रति स्थितः ।
इत्यात्मचेष्टितेनैव जनैरेतैर्निदर्शितम् ॥ ४० ॥
तथा च सन्ति संघेऽस्मिन् सभ्याः पक्षावलम्बिनः ।
संघलक्ष्ये न बिभ्राणाः श्रद्धामभ्युदयेऽस्य वा ॥ ४१ ॥
ईदृशे जाग्रति द्वैधे विमतस्वैरवर्तिनाम् ।
न चैकदेहन्यायेन योधनं सुकरं भवेत् ॥ ४२ ॥
अतश्च सांघिका ये स्युरविश्वासाद्विरोधिनः ।
तेषां निर्गमनं योग्यं संघादिति मतिर्मम ॥ ४३ ॥

अमी सम्यक्तरां कुर्युर्देशसेवां बहिःस्थिताः ।
संघमध्ये वृथा स्थित्वा मा क्लिशन् भिन्नमानसान् ॥ ४४ ॥
चिन्तनीयमिदं चान्यद्यदेते विघ्नकारिणः ।
दण्ड्याः स्युरितरैः शिष्टैः संघक्षोभनिवृत्तये ॥ ४५ ॥

प्रत्यासन्नमहायुद्धवार्तामथ पठन्मुनिः ।
पाश्चात्यवृत्तपत्रेषु स्वयं हरिजनेऽलिखत् ॥ ४६ ॥
अहिंसातत्त्वचिन्तां मे सफलां परिभावये ।
वशयेद्यदि तत्तत्त्वं पाश्चात्यजनमानसम् ॥ ४७ ॥
प्रत्याययेच्च पाश्चात्यान् हिंसैकशरणार्थिनः ।
अहिंसाया बलाधिक्यं हिंसाशतबलादपि ॥ ४८ ॥
जकोस्लावाख्यदेशस्य नायकेभ्यः समर्पये ।
महावीरोचितं शस्त्रं न पुनः कातरप्रियम् ॥ ४९ ॥
सार्वभौममहाशक्तिमपि मत्वा तृणाय सः ।
शिरो न नमयेद्वीरः स वीरो नेतरो जनः ॥ ५० ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां सभात्यागसाहसो नाम षड्विंशोऽध्यायः ।

सप्तविंशोऽध्यायः ।

खेचराग्निग्रहक्ष्माङ्कसंभवात्कैस्तवत्सरे ।
कतिचिद्वर्णयिष्यामि वृत्तान्तान् सत्यवादिनः ॥ १ ॥

अस्ति सौराष्ट्रदेशेषु राजदुर्गाभिधा पुरी ।
यत्र धर्मेन्द्रसिंहाख्यः शशास पृथिवीं नृपः ॥ २ ॥
वीरावल इति ख्यातस्तस्य मन्त्रिवरोऽभवत् ।
यः स्वयं कर्मवीरोऽपि निर्बलो दीनरक्षणे ॥ ३ ॥
राजा धर्मपरो नासीन्निजनामानुरोधतः ।
यतो दुर्मन्त्रिणो हस्ते पतितो विवशः स्थितः ॥ ४ ॥
अग्निकाष्ठादिवस्तूनामेकान्तपरिकल्पने ।
स्वतन्त्राश्चक्रिरे केचिद्ववृधे तेन तत्क्रयः ॥ ५ ॥
एवंविधानि कर्माणि दीनक्लेशकराणि सः ।
सविश्वासिजनस्यार्थे विदधे पक्षपाततः ॥ ६ ॥
अतो भृशमसंतुष्टा बभूव जनता पुरे ।
अदूरभाविनं क्षोभं सूचयन्ती प्रतिक्षणम् ॥ ७ ॥
प्रजापरिषदित्याख्यां बिभ्रती पौरमण्डली ।
शिलीन्ध्रोदयसाम्येन सहसाभूत्समुत्थिता ॥ ८ ॥
अनयाकारि सौराष्ट्रराज्यतन्त्रमहासभा ।
यत्राध्यक्षपदं श्रीमद्वल्लभार्यैरधिष्ठितम् ॥ ९ ॥
अभीष्टवक्ष्यमाणार्थान्मार्गति स्म सभाजनः ।
ऐकान्तिकाधिकारस्य सर्वतोऽपि व्यपोहनम् ॥ १० ॥
शते पञ्चदशन्यूनीकरणं भूकरस्य च ।
जनस्वाम्यप्रतिष्ठां च राज्यभारप्रवर्तने ॥ ११ ॥

एतदर्थे द्विराहूता निर्णायकसभा पुनः ।
अध्यक्षपदमास्थाय यत्र वीराबलः स्थितः ॥ १२ ॥
पर्यन्ते मिलिता भूयः परिषद्राजसंनिधौ ।
जगाद यत्र धर्मेन्द्रः प्रेरणावशगो यथा ॥ १३ ॥
मम चायं प्रजानां च संबद्धो विषयः किल ।
उभये च समालोच्य व्यवस्थास्यामहे स्वयम् ॥ १४ ॥
न विद्यते परापेक्षा बाह्यानां किं प्रवेशतः ।
तथापि वल्लभार्याणां प्रवेशं जन इच्छति ॥ १५ ॥
नास्ति किं मयि विश्वासो यदन्यः समपेक्ष्यते ।
कथं श्रद्धेयमस्माभिः परकीयस्य मन्त्रितम् ॥ १६ ॥
निशम्येदं विवादस्था न राज्ञे संमतिं ददुः ।
अपूर्वश्च जनक्षोभो राजदुर्गे समुत्थितः ॥ १७ ॥
शिल्पयन्त्रालयद्वारं बन्धितं क्षोभकारिभिः ।
येन कर्मकरा जाताः शतशो नष्टवृत्तयः ॥ १८ ॥
राजकीयधनागारं पर्यवस्कन्दितं ततः ।
धान्यागमनिरोधेन व्यवहारश्च नाशितः ॥ १९ ॥
अपकृत्यैश्च तैः पीडा जनस्यासीन्न भूपतेः ।
आतुरैरात्मनीनं हि साहसिक्याद्विनाश्यते ॥ २० ॥
एतावताप्यसन्तुष्टैः कृषिकाः क्षोभकारिभिः ।
प्रलोभेन न्यवार्यन्त क्षेत्रशुल्कप्रदानतः ॥ २१ ॥

प्रजाधिपत्यसंप्राप्तौ दास्यते क्षेत्रमुत्तमम् ।
अल्पीयसा करेणेति बोधयद्भिरनेकदा ॥ २२ ॥
सौराष्ट्रस्यान्यदेशेभ्यस्तथा मुम्बापुरादपि ।
अम्मदाबादनगरादाजग्मुः शतशो जनाः ॥ २३ ॥
राज्यभारगतिं रोद्धुममी क्षुब्धाः प्रयेतिरे ।
राष्ट्रकार्यालयादिभ्यो विद्युच्छक्तिवियोजनात् ॥ २४ ॥
वाणिज्यस्यान्यकेन्द्राणि प्रति व्यावर्तनादपि ।
तथा कर्मपरित्यागोत्साहनाच्च पुनः पुनः ॥ २५ ॥
शासकैश्च समादिष्टविक्रयाणां विरोधनात् ।
उद्योगिनां बहिष्कारादधिकारिविचालनात् ॥ २६ ॥
नगरस्य समालोक्य शोचनीयां परिस्थितिम् ।
वल्लभार्यैः सहाकार्षीद्धर्मेन्द्रो मन्त्रणं ततः ॥ २७ ॥
अनुमेने च निर्मातुं समितिं दशभिर्जनैः ।
वल्लभार्यैर्वृताः सप्त भवेयुः स्ववृतास्त्रयः ॥ २८ ॥
इत्येवं स प्रतिज्ञाय वृत्तपत्रेषु भूपतिः ।
प्राकाश्यं दश नामानि सदस्यानामनीनयत् ॥ २९ ॥
प्रतिश्रुत्यापि धर्मेन्द्रः सर्वक्लेशनिवारणम् ।
जहावन्वर्थनामत्वं वीराबलवशं गतः ॥ ३० ॥
पक्षपातपरित्यागस्तावदास्तां विदूरतः ।
आश्रित्य स्वयमन्याय्यमार्दयद् द्विगुणं प्रजाः ॥ ३१ ॥

इति कर्तव्यतामूढैः पर्यन्तेऽथ सभापतिः ।
वल्लभार्यः समाह्वायि व्यवस्थायै पुनर्जनैः ॥ ३२ ॥
कार्यसिद्धिदृढाशंसी स च प्राप्य पुरीं पुनः ।
जगाम भूभृतः पार्श्वं संधिकामो जनप्रियः ॥ ३३ ॥
तमादरेण सत्कृत्य धर्मेन्द्रः प्रतिशुश्रुवे ।
करिष्ये स्वप्रजाभीष्टमत्र चिन्ता विमुच्यताम् ॥ ३४ ॥
इति प्रत्यायितो राजा प्रजाक्षेमप्रवर्तने ।
मत्वा कृतार्थमात्मानं निरगाद्वल्लभः पुरात् ॥ ३५ ॥
शोचनीया यथापूर्वं पौराणां तु दशा स्थिता ।
वायदण्ड इवाकार्षीद्वल्लभश्च गतागतम् ॥ ३६ ॥
तथा हि प्राप्य धर्मेन्द्रं लेभे वाग्दानपत्रिकाम् ।
वल्लभार्योऽमुना दत्तां राजमुद्राङ्किताक्षराम् ॥ ३७ ॥
स्वतो विवेकशून्यस्य दुर्मन्त्रिवशमीयुषः ।
नाममात्रेण भूपस्य प्रतिज्ञालेखनेन किम् ॥ ३८ ॥
मासद्वये व्यतीतेऽपि न किञ्चित्परिवर्तनम् ।
चक्रे वाक्यानुरोधेन त्रपाहीनो नराधिपः ॥ ३९ ॥
शङ्कमानेन विक्षोभं नगर्यामाततायिभिः ।
आहूतो वल्लभार्येण श्रीगान्धिः समुपाययौ ॥ ४० ॥
अवेदीदचिराद्गान्धिर्जटिलोऽत्र प्रवर्तते ।
पुरे त्रैपक्षिको वादः समाधेय इति द्रुतम् ॥ ४१ ॥

एकत्रासीद्सन्मन्त्रः पूर्वोक्तो राजमन्त्रिणः ।
आंग्लाधिकारिणोऽन्यत्र गिब्सन्नाम्नश्च पैशुनम् ॥ ४२ ॥
असंतुष्टप्रजानां च निरन्तरविरोधनम् ।
इत्यन्योन्यप्रसक्तोऽभूच्चित्रस्त्रैकोणिकः कलिः ॥ ४३ ॥
नृपस्य पितरं गान्धिः पश्यति स्म स्वपुत्रवत् ।
अत एवाद्य धर्मेन्द्रं पौत्रवत्समवैक्ष्यत ॥ ४४ ॥
स तेन सत्कृतो राज्ञा सोपचारं निजालये ।
उपादिशद्वृद्धः प्रीत्या सत्यमार्गावलम्बनम् ॥ ४५ ॥
अवादीद्थ धर्मेन्द्रो महात्मन् विद्धि वस्तुतः ।
न दत्तं लेखनद्वारा प्रतिज्ञावचनं मया ॥ ४६ ॥
वर्तते सर्वतस्तुष्टा राजधान्यां मम प्रजा ।
वृथा क्षोभकराः केचिद्विचेष्टन्ते विरोधिनः ॥ ४७ ॥
भूकरो न प्रदातव्य इति प्रेर्य कृषीवलान् ।
अन्यांश्च नेतुमिच्छन्ति कापथं मूढचेतसः ॥ ४८ ॥
तथापि वितरिष्यामि जनैर्यद्भिलष्यते ।
प्रातिनिध्यं प्रजास्वाम्यं राज्यनायकमण्डले ॥ ४९ ॥
यथोक्तकरणं तस्य वचसः प्रतिपालयन् ।
उवास नगरे गान्धिरनीक्षितफलोदयः ॥ ५० ॥
अथ वीरावलेनासौ समालोच्य पुनः पुनः ।
अपश्यन् कार्यसाफल्यमात्मानमनुसंदधे ॥ ५१ ॥

एकदा ध्यायतो रात्रौ प्रकाशः सहसोद्भूत् ।
प्रशान्तहृदये तस्य दिव्यवाक् च तमब्रवीत् ॥ ५२ ॥
कार्यस्ते चरमो यज्ञो गतिर्नान्या हि विद्यते ।
इत्यसौ बोधितश्चक्रे निश्चयं प्रायमासितुम् ॥ ५३ ॥
उपवासव्रतारम्भात्पूर्वं राजोपजीविनः ।
नातिदूरं मुनेर्वासात्सन्निपेतुर्महाङ्गणे ॥ ५४ ॥
एनमादौ खलीकर्तुं पादरक्षस्रजा ततः ।
हिंसितुं प्रयतात्मानं शिलाघातैश्च निश्चिताः ॥ ५५ ॥
निर्गच्छ मन्दिराद्रान्धे कस्मादन्तर्निलीयसे ।
महाजनस्त्वां सत्कर्तुं हारहस्तः प्रतीक्षते ॥ ५६ ॥
तथेत्यनुवदन्वाचं शुश्रुवे च प्रतिध्वनिः ।
वज्रनिर्घोषसंत्रासी सानुगेन महात्मना ॥ ५७ ॥
जनोत्क्रोशानुरोधेन मुनिं निर्गन्तुमुद्यतम् ।
शङ्कितात्याहितोऽरुधान्माधवार्यः कृताञ्जलिः ॥ ५८ ॥
मा रुधो माधव स्नेहाद्गमने निश्चितोऽस्म्यहम् ।
आह्वयन्ते हि मां क्षुब्धाः कातर्यं स्यादनिर्गमे ॥ ५९ ॥
विसृज्य निरगादेव स्वपादपतितान् जनान् ।
न बिभ्यति महासत्त्वा मृत्योश्च समुपस्थितात् ॥ ६० ॥
अथावतीर्णमालोक्य यानादेककमेव तम् ।
सितोत्फुल्लमुखाम्भोजं निःशब्दोऽभूज्जनः क्षणात् ॥ ६१ ॥

सोऽयं बद्धाञ्जलिः सौम्यो वेष्टितः पुररक्षिभिः ।
जनताभिमुखे तिष्ठन्नुदारां गिरमब्रवीत् ॥ ६२ ॥
अयि भो बान्धवाः कास्ते हारः सत्कृतये मम ।
श्रमेण प्रथितः प्रेम्णा समर्पयत मा चिरम् ॥ ६३ ॥
स मुहूर्तमवस्थाय मौनिनः पुनरब्रवीत् ।
अयि मे सुहृदः सत्यं कथयामि निशम्यताम् ॥ ६४ ॥
आगतोऽस्मीह कर्तुं वः कल्याणं हितचिन्तकः ।
शत्रुं मां यदि मन्यध्वे शिलाघातैर्हतैव माम् ॥ ६५ ॥
इति शुद्धात्मना प्रोक्ते केचिद्द्रुतमपाद्रवन् ।
अन्ये महीरुहारूढा निलीय त्रपया स्थिताः ॥ ६६ ॥
जिघांसुरपि साधूनां दर्शनादेव मार्दवम् ।
समासाद्य ह्रिया नम्रः क्रूरकृत्याभिवर्तते ॥ ६७ ॥
अथ पद्भ्यां महात्मासौ गृहमागात् सुरक्षितः ।
प्रतीक्ष्यमाणः सोत्कण्ठं वत्सलैरनुयायिभिः ॥ ६८ ॥
प्रायोपवेशनोदन्तमाकर्ण्याथ सुगेहिनी ।
राजदुर्गं ययौ शीघ्रमुत्सुका कस्तुराम्बिका ॥ ६९ ॥
नगरीं प्राप्तमात्रैव जगृहे राजपूरुषैः ।
निचिक्षिपे च कारायामप्राप्तपतिदर्शना ॥ ७० ॥
विदन्नपि महात्मानं प्रजैकहितकारिणम् ।
अनेडमूकतां भेजे धर्मेन्द्रः प्रभुदर्पतः ॥ ७१ ॥

विफलेषु प्रयत्नेषु निश्चिकाय महामतिः ।
प्राणान्तिकोपवासाय गत्यन्तरमनाप्नुवन् ॥ ७२ ॥
निशम्यान्ब्रुवीन्द्राद्याः सुहृदस्तस्य निश्चयम् ।
संदेशान् प्रेषयामासुर्भीता निरशनव्रतात् ॥ ७३ ॥
भाविनि त्रिपुराग्रामे राष्ट्रसंघाधिवेशने ।
भवतः संनिधिः सर्वैः सोत्कण्ठमभिलष्यते ॥ ७४ ॥
अत्यन्तसाहसेनालमित्यमी तं ययाचिरे ।
न चासौ निश्चिताद्यज्ञाद् व्यचलत्सत्त्वसागरः ॥७५ ॥
प्रत्युवाच ततो गान्धिः कृतज्ञोऽस्मि हितैषिणाम् ।
यावत्प्राणाः शरीरे मे तावद्रक्ष्ये मनोगतम् ॥ ७६ ॥
यदाज्ञया प्रवृत्तोऽहमिदं साधयितुं व्रतम् ।
स दर्शयतु भूपेभ्यः शासकेभ्यश्च सत्पथम् ॥ ७७ ॥
त्रिपुरामेलनं गन्तुं महान् यत्नः कृतो मया ।
अन्यदेव तु हन्तासीद्दैवेन परिकल्पितम् ॥ ७८ ॥
यस्य यस्य भवेद्युक्ता राष्ट्रसंसदुपस्थितिः ।
अवश्यं त्रिपुरायात्रा कर्तव्या तेन तेन हि ॥ ७९ ॥
प्रार्थये श्रीसुभाषं च नोल्लंघ्यं भिषजां वचः ।
निवासनगरादेव सभाकार्यं करोत्वसौ ॥ ८० ॥
विधेयः परमो यत्नः संघेन परिशोधने ।
दृष्टान्तं सर्वदोषाणामचिरादपमार्जनैः ॥ ८१ ॥

प्रार्थयिष्ये जगन्नाथं यशो रक्षन्तु सांघिकाः ।
संघेनाहिंसया प्राप्तं शतार्धमितवत्सरैः ॥ ८२ ॥
त्रिपुरायां न सभ्यानां मनःपीडास्तु मत्कृते ।
सा हि मे प्रकृतिर्यत्तु लंघनं स्वविशुद्धये ॥ ८३ ॥
मत्प्राणरक्षणे चिन्ता यदि कार्यावसादिनी ।
तदा मे जीवितं रक्षां नार्हतीति विदन्तु ते ॥ ८४ ॥
इति सभ्यान् स संबोध्य सम्राट्प्रतिनिधिं मुनिः ।
कर्तुमिच्छन् गृहीतार्थं विस्तरेण व्यजिज्ञपत् ॥ ८५ ॥
प्रधानप्राड्विवाकेन हस्तिनापुरवर्तिना ।
निर्णेष्यते विवादोऽयमिति प्रत्युक्तिरागता ॥ ८६ ॥
उपवासव्रतं गान्धिरारेभे पूर्वनिश्चितम् ।
चिन्तामग्नहृदां तूष्णीं पश्यतामनुगामिनाम् ॥ ८७ ॥
भारतं तस्य निस्तारमिच्छति स्म समुत्सुकम् ।
स च मृत्युञ्जयध्यायी मृत्युमप्यजयत्स्वयम् ॥ ८८ ॥
पप्रच्छुरथ विस्तीर्णं परिच्छिद्रगवेषिणः ।
कस्त्वया व्रतभंगेन पुरुषार्थः प्रसाधितः ॥ ८९ ॥
अभीष्टानां तवार्थानां नैकोऽपि सफलीकृतः ।
मुक्तास्तु बन्धनात्केचिद्व्रतोद्दिष्टं न तत्तव ॥ ९० ॥
इत्याक्षेपकृतो गान्धिर्जनान्प्रत्यवदद्यथा ।
हन्ति वाक् चेतयत्यात्मा प्राहुरेवं मनीषिणः ॥ ९१ ॥

राजदुर्गविवादोऽयं स्पृशत्यखिलभारतम् ।
धर्मेन्द्रस्याद्य हि स्थाने सम्राट् प्रतिनिधिः स्थितः ॥ ९२ ॥
अस्ति मे वचने तस्य प्रत्ययो बलवत्तरः ।
न जातु विचलन्ते हि महान्तो निजभाषितात् ॥ ९३ ॥
दैवेनानुग्रहः कार्ये तर्कितादधिकः कृतः ।
कालेन व्यक्तिमायाति मदुक्तेः परमार्थता ॥ ९४ ॥
ततो हरिजने पत्रे महात्मा व्यलिखद्यथा ।
प्रार्थना जनकोटीनां मन्ये नूनं बलीयसी ॥ ९५ ॥
यत्प्रभावादयं दृष्टः परिणामः सुशोभनः ।
प्रायोपवेशनान्तेऽपि स्थितोऽस्मि यदपीडितः ॥ ९६ ॥
जानामि तत्त्वतो लोकान्सर्वदा मयि वत्सलान् ।
मदीयहृदयं तेषु वर्तते हि दिवानिशम् ॥ ९७ ॥
हृदयेषु हि लोकानां विद्यते जगदीश्वरः ।
तदहं दीनमूकानां स्मरामि प्रथमं सदा ॥ ९८ ॥
आराध्यः स हि मे देवः सत्यरूपेण यः स्थितः ।
उपासे सत्यमेवाहं यस्माद्देवोऽस्ति नापरः ॥ ९९ ॥
जानामि यदमी आंग्ला न विदन्ति मनागपि ।
राजकीयार्थमुद्दिश्य लंघनस्योपयोज्यताम् ॥ १०० ॥
भारतीयास्तथा केचिदुपवासस्य फल्गुताम् ।
प्रवदन्तो जुगुप्सन्ते नितरां तत्प्रयोगतः ॥ १०१ ॥

९ सत्या०

शतार्धवत्सराभ्यासादुपलब्धमिदं मया ।
प्रभवत्युपवासोऽपि सत्याग्रहपथेष्वपि ॥ १०२ ॥
सौराष्ट्रभूमिपाः सर्वे जानन्तु यदिहास्म्यहम् ।
आगतो मित्रभावेन परं संधिचिकीर्षया ॥ १०३ ॥
दृष्टमेतन्मया तत्र शासनोच्छेदकारिणः ।
बभूवुरप्रधृष्यास्ते चक्रुरत्याहितं तथा ॥ १०४ ॥
संभ्रमादतिपापिष्ठमकरिष्यन्नमी जनाः ।
यदि न प्रतिरुद्धाः स्युः स्वकर्मसु दिने दिने ॥ १०५ ॥
अन्योन्यमभविष्यच्च प्रजानां दारुणः कलिः ।
तथा चाखिलसौराष्ट्रे प्रजापालकविग्रहः ॥ १०६ ॥
मन्यन्ते बहवो लोका राज्ञा निष्कासनं विना ।
भारतं न भवेन्मुक्तमित्यपि ज्ञायते मया ॥ १०७ ॥
मम त्वत्र मतं भिन्नमेषामस्त्येव भारते ।
स्थानं परंपराप्राप्तं भ्रंशस्तस्मान्न युज्यते ॥ १०८ ॥
चरितैः स्वस्ववंश्यानां गुणदोषविमर्शनात् ।
शिक्षेरन्निजकर्तव्यमिति कामो महान्मम ॥ १०९ ॥
देशकालानुरोधेन वर्तितव्यं हि तैः सदा ।
न कार्या बालिशा बुद्धिर्भवेत्सा हि विडंबना ॥ ११० ॥
स्वाधिकारपरित्यागाद् रञ्जयन्तु निजाः प्रजाः ।
स्वाम्येन प्रभुशक्त्या च राज्यभारप्रवर्तने ॥ १११ ॥

गिराशीयाख्यसामन्तैर्निजक्लेशा निवेदिताः ।
सानुकम्पोऽस्मि तत्रैतैर्भाव्यं कालानुवर्तिभिः ॥ ११२ ॥
कर्तुमर्हन्त्यमी सेवामाचारपरिवर्तनम् ।
ततश्च भवितव्यं तैः प्रजासु हृदयालुभिः ॥ ११३ ॥
प्रतिजाने च मुस्लीमान् तदर्थो न ह्युपेक्ष्यते ।
न केवलमिहस्थाने किन्त्वन्यत्रापि भारते ॥ ११४ ॥
इहास्ते देहमात्रं मे त्रिपुरायां तु मे मनः ।
न गन्तुमधुना तत्र प्रभवामि सुनिर्बलः ॥ ११५ ॥
धीराश्च कर्मशीलाश्च परार्थैकपरायणाः ।
नायका बहवः सन्ति मत्तोऽपि गुणवत्तराः ॥ ११६ ॥
धर्मेन्द्रस्तस्य मन्त्री च तथाप्याक्षेपभाजनम् ।
कृतौ मया हि वात्सल्यान्न विरोधवशात् पुनः ॥ ११७ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां राजदुर्गसंक्षोभो नाम सप्तविंशोऽध्यायः ।

अष्टाविंशोऽध्यायः ।

प्रायोपवेशनत्वस्य व्याख्यानं नास्तिकान् प्रति ।
गान्धिर्हरिजने पत्रे लिलेख विशदं यथा ॥ १ ॥
प्रीतंदासवरः कश्चित्सूक्तिरत्नं पुराब्रवीत् ।
स सुखी यः पतत्यग्नौ द्रष्टा तु ज्वालयार्दितः ॥ २ ॥

प्रवर्तमानविक्षोभप्रशमायैकसाधनम् ।
हन्त दैवेन मे दत्तं श्रुत्वेदं मा हसीज्जनः ॥ ३ ॥
संकटे मे गतिर्नान्या विना भागवतीं कृपाम् ।
बहिर्यद्भाति दुर्बोधं तदात्मप्रेरणाफलम् ॥ ४ ॥
प्रमाणत्वेन गृह्णामि प्रेरणामन्तरात्मनः ।
शतार्धवत्सरैः साक्षात्कृतमेतन्मया स्वयम् ॥ ५ ॥
अप्राप्तयौवनस्यापि श्रद्धा मेऽत्र स्थिराभवत् ।
दैवैकशरणस्तस्मान्नित्यदाहमवस्थितः ॥ ६ ॥
न स्वैरमुपयोज्यं स्यादुपवासाख्यसाधनम् ।
हिंसामात्राय कल्पेत प्रयुक्तं चेदपाटवात् ॥ ७ ॥
धर्मेन्द्रं पौत्रवत्पश्यन् प्रयतेऽहं स्वपीडया ।
उद्बोधयितुमेतस्य हृदि सौजन्यमुत्तमम् ॥ ८ ॥
मया पूर्ववयस्येव शुद्धये लंघनं कृतम् ।
गच्छता तच्च कालेन शनैर्दीर्घीकृतं मया ॥ ९ ॥
एकदा मे सदोषस्य कृते पुत्रस्य लंघनम् ।
अन्यदा सुहृदः पुत्र्याः स्खलन्त्याः कृतवानहम् ॥ १० ॥
उभयत्राप्यसावासीदुपवासः फलेग्रहिः ।
उभावपि यतो वत्सौ प्रापितौ सत्पथं पुनः ॥ ११ ॥
कृतवानाफ्रिकादेशे प्रथमं लंघनव्रतम् ।
सत्याग्रहप्रवृत्तानां बान्धवानां कृते पुरा ॥ १२ ॥

उपवासेषु नैकोऽपि स्मरामि विफलोऽजनि ।
अन्वभूवं व्रतेनाहं हर्षशान्तिसुखं परम् ॥ १३ ॥
उपवासक्रिया व्यर्था भवेद्देवकृपां विना ।
सत्याग्रहोपवासौ स्तः साक्षात्त्यागसमुद्भवौ ॥ १४ ॥
उभावप्यवलंबेते फलनिष्पत्तये ध्रुवम् ।
सौमनस्यं हि लोकानां कटुत्वेनाकलङ्कितम् ॥ १५ ॥
फलाय न त्वरा कार्या लंघनव्रतवर्तिना ।
एकाह्नेन जितो नासीद्रामेणापि दशाननः ॥ १६ ॥
प्रायोपवेशने येन प्रेरितोऽस्मि परात्मना ।
तस्य निर्वाहसामर्थ्ये स एवानुग्रहीष्यति ॥ १७ ॥
जीविष्यामि ध्रुवं तावद्दैवमिच्छेत्तथा यदि ।
करिष्यामि च सोत्साहं लोकसेवां स्वयंवृताम् ॥ १८ ॥
धर्मेन्द्रस्य मृषावाचो मृदूकर्तुं मनो मया ।
उपवासः समारब्धो न तु निर्बन्धकामया ॥ १९ ॥
यावदेष प्रतिज्ञानं न कुर्यात्तावदन्यतः ।
न यास्यामीति निश्चित्य प्रस्थितोऽस्मि स्वगेहतः ॥ २० ॥

इति सौ. क्षमायाः कृतिपूत्तरसत्याग्रहगीतायां प्रायोपवेशनप्रयोजनो नामाष्टाविंशोऽध्यायः ।

नवविंशोऽध्यायः ।

कृतायां च व्यवस्थायामांग्लमुख्याधिकारिणा ।
राजदुर्गे महात्मासौ विररामोपवासतः ॥ १ ॥
राजदुर्गप्रवासोऽयं प्रासूत फलमुत्तमम् ।
तर्कितादपि भूयिष्ठं बहूपायैश्च दुर्लभम् ॥ २ ॥
शास्यशासकयोर्मानः सुदैवाद्रक्षितोऽभवत् ।
जनक्लेशकलापश्च न संजातो निरर्थकः ॥ ३ ॥
जगदीशप्रसादेन विना पर्यन्तशोभनः ।
परिणामो न शक्येत लब्धुमीदृङ् न संशयः ॥ ४ ॥
महात्मा प्रार्थयामास प्रत्येकं नागरं जनम् ।
सहकारं क्रियासिद्ध्यै यथामति यथाबलम् ॥ ५ ॥
नित्यमेकमनस्कत्वं हिन्दुमुस्लिमवर्गयोः ।
उच्चनीचत्वभेदस्य सर्वथैव निराकृतिम् ॥ ६ ॥
अहिंसासत्ययोरेव प्रमाणीकरणं सदा ।
तथा संभूयकारित्वे रुच्युत्साहनिषेवणम् ॥ ७ ॥
सूत्रनिर्माणमुख्येषु कर्मसु व्यवसायिताम् ।
धारणे खादिवस्त्राणां सर्वदा नियतं व्रतम् ॥ ८ ॥
निरक्षरजनानां च पाटवं लेखनं तथा ।
इति लोकमनोभूमौ कार्यबीजमरोपयत् ॥ ९ ॥

राजदुर्गात्ततो गान्धिः प्रययौ हस्तिनापुरम् ।
उद्घाटयितुमाहूतो लक्ष्मीनारायणालयम् ॥ १० ॥
तथा बुद्धविहारस्य गृहं नूतननिर्मितम् ।
धार्मिकैश्च वदान्यैश्च श्रीमद्बिर्लासहोदरैः ॥ ११ ॥
प्रगाढजनसंमर्दादासीद्देवालयांगणम् ।
भूषितं सुविशालं च दुष्प्रवेशं महात्मनः ॥ १२ ॥
भाषणोपक्रमं कर्तुमुत्थिते तु महात्मनि ।
नादाभिवर्धकं यन्त्रमभवद्भग्ननिष्क्रयम् ॥ १३ ॥
तस्माद्भाषणमश्राव्यं संजातमिति कारणात् ।
निजव्याख्यानसंक्षेपं वृत्तपत्रेष्ववेदयत् ॥ १४ ॥
आशासे नितरामेतद्देवस्थानं विवर्धयेत् ।
उपासकेषु सर्वेषु भूयसीं धार्मिकीं धियम् ॥ १५ ॥
अस्पृश्यताप्रसंगोऽपि नास्ति बौद्धालये क्वचित् ।
श्रीकृष्णमंदिरे चापि नास्ति नीचोच्चभावना ॥ १६ ॥
आर्यधर्मेष्वहं मन्ये नास्पदं विद्यते क्वचित् ।
अस्पृश्यताप्रवादाय नीचोच्चकलनाय वा ॥ १७ ॥
वर्णो हि वृत्तिमाख्याति कर्माणि च पृथक् पृथक् ।
नापकर्षं न चोत्कर्षं नराणां जन्मकारणात् ॥ १८ ॥
यस्य लौकिकसंपत्तिर्विज्ञानविभवस्तथा ।
स भवेल्लोकसेवायामधिकं विनयान्वितः ॥ १९ ॥

यदैवास्पृश्यताबुद्धिर्यदा नीचोच्चकल्पना ।
प्रसूताभूत्तदारेभे हिन्दुधर्मक्षयः शनैः ॥ २० ॥
सत्याहिंसास्थिराधारे हिन्दुधर्मः प्रतिष्ठितः ।
विश्वमेतद्यथा मेरौ सृष्टिमारभ्य वर्तते ॥ २१ ॥
जगति स्थितधर्माणां समुत्कर्षं दिने दिने ।
कामयन्तु जनाः सर्वे हिन्दुधर्मावलंबिनः ॥ २२ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां देवालयोद्घाटनो नाम नवविंशोऽध्यायः ।

त्रिंशोऽध्यायः ।

राजनैतिकचित्रस्य पटे भाति समुज्ज्वलम् ।
चम्पारण्यमिति क्षेत्रं विंशत्यब्दान्तरालके ॥ १ ॥
अतिमात्रप्रसिद्धोऽभूत्प्रान्तोऽयमतिपीडनात् ।
आंग्लैः कृषिकलोकानां क्षेत्रस्वाम्यजुषां चिरात् ॥ २ ॥
प्रत्यवस्थानमार्तानां कृषिकानामभूत्पुरा ।
तच्च प्रशमितं शीघ्रं लोकविस्मृतिमाययौ ॥ ३ ॥
आसन् षष्टिरभिद्रोहाः शताब्द्यामांगलोपरि ।
ते सर्वे प्रबलैरांग्लैः स्वार्थनिष्ठैरुपेक्षिताः ॥ ४ ॥
तत्रासीत्कर्षकः कश्चित्स्थविरः कर्मणि स्थिरः ।
येन ह्यनक्षरेणापि सत्याग्रहकथा श्रुता ॥ ५ ॥

उपेत्य स महात्मानं गिरा करुणयाब्रवीत् ।
शोच्यं स्वदेशवृत्तान्तमश्रुतं दूरवर्तिभिः ॥ ६ ॥
मर्मभेदकमाकर्ण्य वृत्तान्तं करुणानिधिः ।
विदर्भानगमच्छीघ्रं जनपीडानिवर्तकः ॥ ७ ॥
कृशान् कृषीवलान् पश्यन् जीर्णकच्चरवाससः ।
नताङ्गान्नवसन्नाक्षान् ज्ञातवान् दुर्दशां मुनिः ॥ ८ ॥
यथा रम्यवनाकीर्णं सुसमृद्धजलाशयम् ।
चम्पारण्यं समाक्रान्तमासीदुत्पातमृत्युना ॥ ९ ॥
सोऽब्रवीत्तानलं व्यर्थैरभिद्रोहपरिश्रमैः ।
आनीतं हि मया किंचिद्विशिष्टफलदायकम् ॥ १० ॥
आसीत्तदीयसांनिध्यं नेत्ररोगोऽधिकारिणाम् ।
विज्ञाततन्महत्त्वानां जनकल्याणवैरिणाम् ॥ ११ ॥
दूरात्प्रथममायातमाप्तं विपदि बान्धवम् ।
आज्ञापयन्नमी दर्पादलं तेऽत्र परिश्रमैः ॥ १२ ॥
तथाप्यसौ तदादेशमनादृत्य विनिर्भयः ।
जनानुद्बोधयामास बोधनैर्हृदयंगमैः ॥ १३ ॥
चम्पारण्यमिदं कुर्यात्स्वकार्यसमरं स्वयम् ।
न वाञ्छेदन्यसाहाय्यं धनाय च जनाय च ॥ १४ ॥
अथेदं श्रीमतो गान्धेः संक्षिप्तमनुशासनात् ।
आचकर्ष विदर्भाणां बहून्नेतॄन् विचक्षणान् ॥ १५ ॥

श्रीराजेन्द्रक्रिपालानीव्रज्किशोरादयो ययुः ।
क्लेशान्मोचयितुं चारुचम्पारण्यनिवासिनः ॥ १६ ॥
तत्र रात्रिंदिनं चक्रुर्लोकाद्विषयसंग्रहम् ।
पत्रमारोपयामासुर्वृत्तक्लेशसहस्रकम् ॥ १७ ॥
तं क्षेत्रस्वामिनो रुष्टा द्रष्टुं गान्धिमुपाययुः ।
शान्तवक्त्राम्बुजं वीक्ष्य व्रीडया च रुषं जहुः ॥ १८ ॥
प्रान्तप्रतिनिधिः श्रीमानेड्वर्डगेटिति विश्रुतः ।
प्रस्तुतार्थविचाराय सभामेकामकल्पयत् ॥ १९ ॥
फ्रांकस्लायाख्य एतस्य संघस्याधिपतिः कृतः ।
अयाचत महात्मानं सदस्योऽस्तु भवानिति ॥ २० ॥
शतसंवत्सरस्थायि निरोधः क्लेशदायकः ।
स चिरात्तेन संघेन निरस्तध्वंसितोऽभवत् ॥ २१ ॥
कृषीवला मुदा प्रोचुः श्वसिमो हन्त सांप्रतम् ।
नास्ति बाधा न संत्रासः कातर्यं च पलायितम् ॥ २२ ॥
आरब्धमूर्जितं कर्तुं न शशाक मुनिर्यतः ।
विदर्भेषु चिरावासः सुकरस्तस्य नाभवत् ॥ २३ ॥
यदा यदा पुनस्तत्र ययौ कार्यवशेन सः ।
बभूवुर्मिलिता लोका दर्शनाय सहस्रशः ॥ २४ ॥
तदानीं जनसम्मर्दो यानस्थाने महाद्भुतः ।
दृश्यते स्म प्रतोलीषु गृहाणां पटलेषु च ॥ २५ ॥

अहो कृतज्ञातमूला प्रीतिरेषा निसर्गजा ।
कालेन गच्छता तेषामवर्धत मुहुर्मुहुः ॥ २६ ॥
रूप्यकाणां सहस्राणि सञ्चिक्युः कर्मकारिणः ।
नूतनं ग्रामनिर्माणं चक्रिरे हरितैस्तृणैः ॥ २७ ॥
विद्भवनिताः पूर्वं या न जग्मुर्गृहाद्बहिः ।
विहाय रूढिमुत्खेलुर्लोकसेवापरायणाः ॥ २८ ॥

इति सौ. क्षमायाः कृतिपूत्तरसत्याग्रहगीतायां चम्पारण्यकृषिकोत्साहनो नाम त्रिंशोऽध्यायः ।

एकत्रिंशोऽध्यायः ।

अथ वैशाखमासेऽयं ययौ वृन्दावनं मुनिः ।
गान्धिसेवासमाजेन भाषणाय निमन्त्रितः ॥ १ ॥
अयि भो वक्तुमिच्छामि कर्मवैफल्यकारणम् ।
प्रयासेऽपि कृते वीराबलस्य परिवर्तने ॥ २ ॥
अहिंसा न श्रितास्माभिर्व्यवहारेऽमुना समम् ।
सत्याग्रहपथं हित्वा शापस्तस्मिन्निपातितः ॥ ३ ॥
नियन्तुमात्मनो वाचं शक्यमासीन्मम स्वयम् ।
स्तंभनं परजिह्वानां विधातुं न किलाशकम् ॥ ४ ॥
सम्राट्प्रतिनिधेस्तावन्मया साह्यं न याचितम् ।
मुख्याधिकारिणः पार्श्वं कार्याय गतवानहम् ॥ ५ ॥

राष्ट्रसंघस्य सभ्यानां दोषजातं दुनोति माम् ।
अहिंसासत्यदैवस्य संघः साक्षान्निकेतनम् ॥ ६ ॥
तत्र दूषणजं बालं निंद्योपस्थितिहेतुकम् ।
मषीव निर्मलादर्शे रुज्यत्यास्माकमानसम् ॥ ७ ॥
केचिद्युष्मासु गान्धेया इति नाम्नोदिताः कृताः ।
भवेदहिंसकाभिख्या युष्माकं गुणवत्तरा ॥ ८ ॥
गुणदोषबलाशक्तिर्हिंसाऽहिंसाविमिश्रितः ।
अस्त्ययं मानुषो गान्धिरहिंसा दिव्यपावनी ॥ ९ ॥
किमहिंसा स्वतःशुद्धा युष्माभिः परिशील्यते ।
अरेः किं शरसंपातं सहध्वं शान्तचेतसा ॥ १० ॥
स्वदोषान् पर्वतीकुर्युरहिंसाव्रतधारिणः ।
परकीयानणूकुर्युः पाप्मनः पर्वतोपमान् ॥ ११ ॥
अहिंसासत्यमाहात्म्ये श्रद्धालुर्विंशतिः सताम् ।
वरं विश्वासहीनानामसतां द्विशतादपि ॥ १२ ॥
विंशतिः किल साधूनां कदाचिद्द्विशती भवेत् ।
द्विशती चाप्यसाधूनां विनाशं नः करिष्यति ॥ १३ ॥
सदोषः किं न संघोऽयं सभ्यैः कपटवृत्तिभिः ।
अन्योन्यशङ्कया ग्रस्तैः स्वार्थमात्रपरायणैः ॥ १४ ॥
वहेत्सत्याग्रही श्रद्धां परमां परमात्मनि ।
बलमेकान्तविश्वासादपरं नास्य विद्यते ॥ १५ ॥

विनासावीदृशीं श्रद्धां कथं सत्याग्रहं चरेत् ।
याज्ञिको भवितुं नार्हः पुरोधा मन्त्रवर्जितः ॥ १६ ॥
अतो वक्ष्यामि न श्रद्धाबलं यस्य न विद्यते ।
तेन सत्याग्रहाख्यापि विस्मर्या संघनिर्गमात् ॥ १७ ॥
कियान्तस्तन्तुचक्रे वः श्रद्धां बिभ्रति वस्तुतः ।
चिह्नमेतदहिंसाया इति किं प्रत्ययोऽस्ति वः ॥ १८ ॥
दृढा स्याद्यदि युष्माकं प्रतीतिस्तत्र तादृशी ।
तदा विलक्षणां शक्तिं तन्तुचक्रं हि धारयेत् ॥ १९ ॥
तन्तुचक्रक्रिया न्यायभंगतोऽपि बलीयसी ।
द्वितीयं जनयेत्क्रोधं प्रथमं न मनागपि ॥ २० ॥
वर्षाणां विंशतेः पूर्वं स्वश्रद्धामुद्घोषयन् ।
तामेव पुनरत्रापि प्रोच्चकैः कथयाम्यहम् ॥ २१ ॥
बहूद्योगजनैः पूर्णे विदर्भविषयेऽत्र वः ।
मा भूदेकमपि स्थानं वसतेश्चक्रवर्जितम् ॥ २२ ॥
प्रभावं यदि जानीयुश्चक्रस्यात्र निवासिनः ।
ततो रूपान्तरं यायादखिलापि विदर्भभूः ॥ २३ ॥
यदैव तदहिंसाया वेत्ति चिह्नं जनः स्वतः ।
तदैव तत्प्रकल्पेत ज्योतिः सर्वार्थदर्शकम् ॥ २४ ॥
प्रवर्तयति तल्लोकानभीष्टे कर्मणि ध्रुवम् ।
न कालं जनताव्यर्थं नेतुमुत्सहते तदा ॥ २५ ॥

अविनीतकथालापाद्विरमन्ति स्वयं जनाः ।
मनसापि न कुर्वन्ति चिन्तनं फल्गुवस्तुनः ॥ २६ ॥
निर्जीवमपि तच्चक्रं चैतन्यमभिगच्छति ।
विशिष्टगुणसम्पत्त्या ह्यस्माभिरधिरोपितम् ॥ २७ ॥
रामायणमपि ग्रन्थः स्वयं चैतन्यवर्जितः ।
पवित्रभावनायोगात्कोटीनां दिव्यतां गतः ॥ २८ ॥
पापोऽपि भ्रमयेच्चक्रं ततश्चोत्पादयेद्धनम् ।
तेन स्वदेशसम्पत्तिं यथार्हमभिवर्धयेत् ॥ २९ ॥
ममाग्रे कथितं कैश्चिच्चक्रगीतिर्मनोहरा ।
शमं नीतवती स्वेषां कामक्रोधादिकश्मलम् ॥ ३० ॥
तन्तुचक्रं मया यस्मात्प्रभावेणाभियोजितम् ।
जातमावश्यकं तस्मान्मम सत्याग्रहाय तत् ॥ ३१ ॥
ईदृगव्याहतश्रद्धा यस्य चित्ते न वर्तते ।
सत्याग्रहमसौ क्वापि सर्वथा न प्रवर्तयेत् ॥ ३२ ॥
अहिंसासत्ययोस्तत्त्वं प्रसारमधिकं व्रजेत् ।
न तथा ग्रन्थबाहुल्याद्यथाभ्यस्य प्रदर्शनम् ॥ ३३ ॥
अहिंसाया यदि श्रद्धा भवेन्नः सत्यनिश्चला ।
कार्ये दैवप्रसादेन स्वयं शक्तिरुदेष्यति ॥ ३४ ॥
इयं निष्ठा विपक्षस्य मतं जिज्ञासवो वयम् ।
इति व्यनक्ति तद्यत्नः कार्यस्तदवबोधने ॥ ३५ ॥

अहिंसा नाम सा हिंसामुखे सा निर्भया गतिः ।
एवं तदर्थकारित्वं स्वयं प्रादुर्भविष्यति ॥ ३६ ॥
ईदृग् दृढानुसंधानं विना किं ग्रन्थशीलनैः ।
अन्तरा नियतां दीक्षां न यज्ञः फलदो भवेत् ॥ ३७ ॥
निषिद्धे वृत्तपत्रेऽपि बालभारतसंज्ञके ।
आंग्लाधिकारिभिः पूर्वं न खेदं कृतवानहम् ॥ ३८ ॥
तस्मिन् पत्रे विनष्टेऽपि सत्याग्रहविसारिणि ।
अभिनंद्यमिदं सत्याग्रहोऽयमनुजीवति ॥ ३९ ॥

महात्मनेऽथ पत्राणि व्यालिखत्पारसीजनः ।
मद्यक्रयविरोधेन नितरां क्रुद्धमानसः ॥ ४० ॥
अब्रवीत्कश्चिदाक्षेप्ता निषेधनियमः कृतः ।
हिन्दुभिः पारसीकानां विनाशाय समत्सरैः ॥ ४१ ॥
अन्यः कश्चित्प्रतिष्ठावान्महोपाधिधरोऽलिखत् ।
किं प्रलोभयसि त्वं नः पानाय न्यायभङ्गतः ॥ ४२ ॥
निषेधशासनेऽस्माकं संमतिर्न हि विद्यते ।
प्रतिबन्धादतः शीघ्रं मोचनं कामयामहे ॥ ४३ ॥
पानं सामाजिको धर्मः प्ररूढः सांप्रदायिकः ।
विद्यन्ते बहवोऽस्मासु प्रत्यहं तदपेक्षिणः ॥ ४४ ॥
खारेघाटाभिधेनापि प्रोक्तं पानविरोधिना ।
नाहं मद्यस्य विक्रेता मद्यपायी न चास्मि वा ॥ ४५ ॥

तथापि नचिरान्मद्यनिषेधोऽयं करिष्यति ।
विनाशनं सहस्राणामिति तत्स्मर्यतां वचः ॥ ४६ ॥
मिष्टापूपं सुमद्यं च दद्यादतिथये गृही ।
इत्यस्ति पारसीयानां नित्यधर्मानुशासनम् ॥ ४७ ॥
मद्यस्य प्रतिषेधेन मा कारि स्खलितं पुनः ।
अन्यथा भवितानर्थो राजदुर्गे यथा पुरा ॥ ४८ ॥
निषेधशासनं तस्मादचिरेण निरास्यताम् ।
तदा भवति संमानो मदीयः परिवर्धते ॥ ४९ ॥
उवाचोपाधिभागन्यः स्वतन्त्रः पानभोजने ।
सर्वोऽपि वर्तते यस्मात्तत्किं पाननिषेधतः ॥ ५० ॥
इत्येवं बहुलाक्षेपे गान्धिः प्रत्यब्रवीद्यथा ।
प्रसंगेऽस्मिन्न युष्माकं युक्तं मदुपसर्पणम् ॥ ५१ ॥
महान्किलावयोर्मध्ये मतभेदः सुदुस्तरः ।
यथा द्यावापृथिव्योर्हि वर्तते महदन्तरम् ॥ ५२ ॥
श्रीदादाभाइ नव्रोजी विशेषं मामदर्शयत् ।
मद्यस्य विक्रयाभावपानयोर्धीमतां वरः ॥ ५३ ॥
पञ्चत्रिंशद्भवंतीह प्रजानां किल कोटयः ।
एकलक्षमिता यूयं तारतम्यं विमृश्यताम् ॥ ५४ ॥
कीर्तिर्वः पारसीकानां न तद्देशनिमित्तजा ।
भारतीयत्वतः ख्यातिर्युष्माकं भुवि राजते ॥ ५५ ॥

अतो वः प्रार्थये मा भूत्क्षमामात्रस्य चिन्तनम् ।
विचिन्त्याः समभावेन बन्धूनां बहुकोटयः ॥ ५६ ॥
नाल्पीयसः समाजस्य भवदीयस्य केवलम् ।
अपि त्वखिलराष्ट्रस्य श्रेयस्तावद्विचिन्त्यताम् ॥ ५७ ॥
भाषां भारतमायाता यूयमत्यजत स्वकाम् ।
अगृह्णीत परां वाणीं वेषाचारविवर्तनैः ॥ ५८ ॥
सत्येवं किमिति व्यर्थैः पूर्वाचारे समादरः ।
भूयांश्चानादरोऽन्येषु भारतीयेषु बन्धुषु ॥ ५९ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां वृन्दावनप्रसंगो नामैकत्रिंशोऽध्यायः ।

द्वात्रिंशोऽध्यायः ।

राष्ट्रीयध्वजमुद्दिश्य वाङ्मयं गान्धिरब्रवीत् ।
कुतः प्रजामनःक्षोभं करोत्येष पुनः पुनः ॥ १ ॥
सत्याग्रहसमारम्भे प्राप्ते हि परमोन्नतिम् ।
पताका स्वीकृता सर्वैः समानैर्विमतं विना ॥ २ ॥
मुस्लीमहिन्दवश्चैनां गृहोपर्युदनामयन् ।
यात्रासु चावहन् हस्ते पुरश्चक्रुः सभासु च ॥ ३ ॥
अलीसहोदराभ्यां च बहुशोऽभूत्प्रशंसिता ।
भाषणावसरेषूच्चैः स्मराम्येषां पताकिनीम् ॥ ४ ॥

ध्वजः साम्राज्यदर्पस्य धर्षणोद्घोषणो मतः ।
अहिंसैकव्रतालंबैः स्वीकृतः शुभलक्षणः ॥ ५ ॥
तन्तुचक्रक्रियायोगं खादिवासोविधारणम् ।
समत्वभावनां चापि संस्मारयति केतनम् ॥ ६ ॥
राष्ट्रध्वजगता वर्णाः सूचयन्त्येकभावनाम् ।
राष्ट्रे सर्वसमाजानां सहयोगं च कर्मसु ॥ ७ ॥
द्वितीये मतभेदेऽपि नापरो युज्यते ध्वजः ।
अतः सार्वत्रिकं मानमेष लोके समर्हति ॥ ८ ॥
परमद्याभ्युपेतव्यं राष्ट्रकेतुरयं बत ।
पूर्ववन्नहि लोकेभ्यः समानमधिगच्छति ॥ ९ ॥
आर्जवैक्यविशुद्धीनां य आसीदुपलक्षकम् ।
सोऽधुना च्छद्मभिन्नत्वदोषाणामास्पदं स्थितः ॥ १० ॥
रक्तवर्णध्वजं केचिद्राष्ट्रसंघसभासदः ।
रोचयन्ति विशेषेण त्रिवर्णात्केतनादपि ॥ ११ ॥
अन्ये च लघुचेतस्काः संघे तस्य निपातुकाः ।
पताकामभिनिन्दन्तः सन्तीत्यपि मया श्रुतम् ॥ १२ ॥
तस्माद्वरमहं मन्ये ध्वजस्य परिवर्तनम् ।
सर्वमेळापकेष्वेव जनयात्रादिकेष्वपि ॥ १३ ॥
यावत्सर्वात्मना भूयो जनैरेषा न काम्यते ।
अद्वितीयपदं तावदुच्चकैर्माधिरोप्यताम् ॥ १४ ॥

यदा यदा हि वैमत्यं वर्तते केतनं प्रति ।
तदा तदा सभामध्ये न कार्यं तत्समुच्छ्रितम् ॥ १५ ॥
एवं तत्पाठशालासु विश्वविद्यालयेष्वपि ।
स्थाने सार्वजनीनेऽपि पौरशालास्वपि त्यजेत् ॥ १६ ॥
एकोऽपि बहुलोकेषु प्रतिकूलो भवेद्यदि ।
त्याज्य एव ध्वजो हि स्यात्स त्यागस्त्यागसंमितः ॥ १७ ॥
ईदृगर्थव्यवस्थायामहिंसोपायकल्पनम् ।
अत्यन्तफलकारि स्यादिति नास्त्यत्र संशयः ॥ १८ ॥
सत्याग्रहरणेऽत्यन्तसहकारात्मनि स्थिते ।
उल्लास ध्वजो जैत्रः स्थलेषु बहुषूच्चकैः ॥ १९ ॥
विपरीते तु कालेऽस्मिन्नन्यैवास्ते परिस्थितिः ।
यत्र यत्र हि वैमत्यं तत्र तत्रोदयः कलेः ॥ २० ॥
वन्दे मातरमित्याख्यराष्ट्रगीतेर्दशाप्यभूत् ।
तत्समा गीतिकर्तुश्च विचारोऽस्तु विदूरतः ॥ २१ ॥
विभाजनस्य वंगानां समये सा हि गीतिका ।
अभून्मुस्लिमहिन्दूनां सिंहनादो समुद्धरः ॥ २२ ॥
इयं साम्राज्यदर्पस्य धर्षणा रोमहर्षिणी ।
स्वातन्त्र्यज्ञापकं देशे प्रतिध्वनिमजीजनत् ॥ २३ ॥
बालकेन मया गीतेः कर्तुर्नामापि न श्रुतम् ।
पश्चाद्बंकिमचन्द्राख्या ममासीद्रोमहर्षिणी ॥ २४ ॥

अलङ्कृतापि गीर्वाणमनोहरपदैरियम् ।
हिन्दूनामेव सा गीतिरिति मे नास्फुरन्मतिः ॥ २५ ॥
यदासीत्कनकं पूर्वं विमलं च समुज्ज्वलम् ।
तदस्मिन् विषमे काले कालायसमिवाजनि ॥ २६ ॥
अतोऽधुना न विक्रेतुं विपण्यां हेम युज्यते ।
लोहपिण्डमिवार्घाय स्वल्पाय स्थूलबुद्धिभिः ॥ २७ ॥
राष्ट्रगीतिं समुद्दिश्य कलहश्चेत्समुद्भवेत् ।
अगीतं तद्वरं मन्ये सभायात्रादिमेलने ॥ २८ ॥
चेतःसिंहासने गीतिः सहस्राणां प्रतिष्ठिता ।
वंगानां बहिरन्तश्च देशभक्तिप्रबोधिनी ॥ २९ ॥
तदीयोत्तमपद्यानां माला वंगभुवार्पिता ।
प्रेम्णा निखिलराष्ट्राय सहान्यैः पारितोषिकैः ॥ ३० ॥
यावच्च ध्रियते राष्ट्रं भारतीयं क्षमातले ।
तावद्गीतिः पताका च प्रोच्चैरुल्लसतो ध्रुवम् ॥ ३१ ॥
प्रागेव संघसभ्यानां प्रवेशान्मन्त्रिमण्डले ।
आसीत्सुभाषचन्द्रोऽत्र प्रतिकूलमतिर्भृशम् ॥ ३२ ॥
अतः पाटलिपुत्रं स ज्येष्ठमासे यदा ययौ ।
मतस्थैस्तस्य सत्कारः सभायां विहितस्तदा ॥ ३३ ॥
सभ्यानां मन्त्रिमण्डल्यां प्रवेशस्यानुमोदकाः ।
सन्निधाय सभास्थाने मानहीनं समाचरन् ॥ ३४ ॥

कृष्णध्वजममी प्रोच्चैरुद्यम्योपलपादुकाः ।
प्रचिक्षिपुः सभामध्ये प्रतिपक्षजनोपरि ॥ ३५ ॥
शोचनीयां कथामेनां श्रुत्वा परमदुःखितः ।
लेखं हरिजने गान्धिः प्राकाशयत तद्यथा ॥ ३६ ॥
एतैः प्रदर्शितं स्वैरं हन्त विक्षोभकारिभिः ।
कुचेष्टितैस्त्रपाहीनैरत्ययोग्यममर्षणम् ॥ ३७ ॥
कार्यकारकसंघस्य विरोद्धुं निर्णयावलिम् ।
स्वता सुभाषचन्द्रस्य वर्तते हि निरङ्कुशा ॥ ३८ ॥
अतस्तदीयपक्षाणामपि सा वर्तते स्वता ।
सत्कर्तुं तं महाभागं यथा तेभ्योऽभिरोचते ॥ ३९ ॥
मतभेदनिमित्तेन कृष्णध्वजविसारणा ।
स्वातन्त्र्यकामिनां हानिं महतीमुदपादयत् ॥ ४० ॥
आशासे पाटलीपुत्रे यद्वृत्तं तत्समं पुनः ।
अयोग्यं संघसभ्यानां न पुनः संभवेदिति ॥ ४१ ॥
सुभाषस्योद्यमं रोद्धुमभिलष्यन्ति चेज्जनाः ।
कृष्णध्वजाधिरोपेण तत्कर्तुं नहि युज्यते ॥ ४२ ॥
कुर्वीरन् स्वसभामन्यां जनताबोधनाय ते ।
तदर्थं सर्वतो रक्ष्या प्रशान्तैव परिस्थितिः ॥ ४३ ॥
न हि कृष्णध्वजारोपैर्न च कण्ठीरवस्वनैः ।
न चाश्मपादुकावर्षैर्जनशिक्षा प्रसिध्यति ॥ ४४ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां राष्ट्रध्वजपूजनो नाम द्वात्रिंशोऽध्यायः ।

त्रयस्त्रिंशोऽध्यायः ।

अथ भाद्रपदे मासि संजज्ञे सममांगलैः ।
शार्मण्यानां तथान्यैश्च संपरायो भयङ्करः ॥ १ ॥
महायुद्धसमारंभात्पूर्वमेव निमन्त्रणम् ।
सम्राट्प्रतिनिधेः प्राप श्रीगान्धिर्मन्त्रकोविदः ॥ २ ॥
संघसामाजिकैः कैश्चिद्वारितोऽपि प्रयाणतः ।
अंगीकृत्य तदाह्वानं प्रतस्थे सिमलाचलम् ॥ ३ ॥
हस्तिनापुरलोहाध्वमंदिरे स व्यलोकत ।
स्थितं महाजनस्तोमं तन्वानं जयघोषणम् ॥ ४ ॥
तद्दिनं किल सप्ताहे समभून्मौनवासरम् ।
अतः स्मेराननस्तूष्णीं धूमयाने स्थितो मुनिः ॥ ५ ॥
राज्ञः प्रतिनिधेः पार्श्वं स प्राप्याभवदक्षमः ।
राष्ट्रप्रतिनिधेः कार्यं निर्वोढुं सत्यपालकः ॥ ६ ॥
संध्यादिव्यवहारस्य न कदापि भवेत्कथा ।
इत्यहिंसाव्रती श्रीमान् गान्धिरासीद्विनिश्चितः ॥ ७ ॥
संघशासकयोरेव व्यवस्था युज्यते मिथः ।
नान्यथा निर्णयः शक्य इत्यवेदीत्स निश्चितम् ॥ ८ ॥
शासकायाखिलं वृत्तं संनिवेद्य यथास्थितम् ।
भूतानुकम्पया पूर्णो महात्माकथयद्यथा ॥ ९ ॥

केवलं भूतवात्सल्यान्न तु पक्षावलंबनात् ।
आंग्लफ्रान्सभुवोरर्थे मच्चेतः परिदूयते ॥ १० ॥
या लण्डनपुरी लोकैरनिर्भेद्या प्रतीयते ।
ध्यायतस्तद्विनाशं मे बलवत्कम्पते मनः ॥ ११ ॥
इति ब्रुवन्कृपाविष्टो विवशो व्यरमत्क्षणम् ।
अथ नेत्रद्वयं मार्जन्पुनः प्राह सगद्गदम् ॥ १२ ॥
जगद्विपत्तिमाध्यायन् परं दैवमुपालभे ।
यदनेन क्षमेणापि जनपीडा न वार्यते ॥ १३ ॥
किमहिंसाव्रतं जातं निःसत्त्वमधुना प्रभो ।
इति मे शङ्कमानस्य स्फुरत्युत्तरमात्मनः ॥ १४ ॥
नाहिंसा न च वा दैवं सत्त्वहीनं मनागपि ।
मनुष्या एव निःसत्त्वा अहिंसादैवदूषकाः ॥ १५ ॥
अथागादबटाबादपुरं गान्धिर्हिमाचलात् ।
ततः श्रीहिट्लरायैकामलेखीत्पत्रिकां यथा ॥ १६ ॥
याचितोऽपि चिरान्मित्रैः पत्रिकां तत्र लेखितुम् ।
विलम्बं कृतवानस्मि धार्ष्ट्याधिक्षेपशङ्कितः ॥ १७ ॥
तथप्यद्य विधूयान्यां सर्वामपि विचारणाम् ।
लेखोऽयं लिख्यते सोऽपि त्वया मान्योऽर्थगौरवात् ॥ १८ ॥
नास्ति कोऽपि जगत्यस्मिन् भवदन्यो नरोत्तमः ।
यो निवारयितुं शक्तः समरं विश्वघस्मरम् ॥ १९ ॥

मनोरथफलं काममभीष्टं परमं भवेत् ।
तथापि सर्वनाशेन प्राप्तुमिच्छा न युज्यते ॥ २० ॥
श्रोतुमर्हसि मे वाक्यं त्यक्तसंग्रामपद्धतेः ।
यदि तस्य न शूश्रूषा जनोऽयं क्षम्यतां त्वया ॥ २१ ॥

ततो हरिजने गान्धिरलेखीत्स्वमतं यथा ।
अहो कथं नु शार्मण्या अपि चिन्तयितुं क्षमाः ॥ २२ ॥
लण्डनादिपुरीवासं विहायान्यत्र संभ्रमात् ।
पलायनमतिक्रूरं युद्धविध्वंसशङ्किनाम् ॥ २३ ॥
न तावद्भारतस्याद्य चिन्तयामि विमोचनम् ।
स्वातन्त्र्येणापि किं तेन परपीडनसाक्षिणा ॥ २४ ॥
परितोषाय नास्माकमांग्लफ्रान्सपराजयः ।
न च शार्मण्यविध्वंसाल्लब्धो वा विजयो मुदे ॥ २५ ॥
न दैवे वर्तते श्रद्धा हिट्लरस्य बलीयसः ।
बले तु भौतिके तस्य विश्वासस्तु निरङ्कुशः ॥ २६ ॥
महत्यभूतपूर्वेऽस्मिन् घोरसंग्रामनाटके ।
भारतेनापि वोढव्यः स्वयं भागः कियानपि ॥ २७ ॥
इदं च राष्ट्रसंघेन मिलित्वा प्रमुखैः परैः ।
पार्थक्येन समष्ट्या च निश्चेतव्या विवेकतः ॥ २८ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां पाश्चात्ययुद्धारंभणो नाम त्रयस्त्रिंशोऽध्यायः ।

चतुस्त्रिंशोऽध्यायः ।

लिमडीनामनि स्थाने सौराष्ट्रावनिमण्डले ।
बलवत्पीडिता राज्ञा प्रजाः कष्टानि भेजिरे ॥ १ ॥
यः पुरा नृपतेः कश्चिन्मित्रमासीन्महाजनः ।
सोऽभवत्संप्रति द्वेष्यः प्रजानां हितचिन्तकः ॥ २ ॥
कृषीवलानयं साधुर्मृतप्रायानजीवयत् ।
जन्मसिद्धप्रजास्वाम्यस्वाधिकारादिबोधनात् ॥ ३ ॥
अतो नृपतिना शप्तः प्रजाहितकरोऽपि सः ।
निपातनाय तच्छीर्षे प्रहाराः सज्जिताः स्थिताः ॥ ४ ॥
विधूय नीतिनियमान् विपण्यां वणिजां तथा ।
आलयाश्च धनाढ्यानां नृपादेशाद्विलुण्ठिताः ॥ ५ ॥
स्वैराज्ञैव नृपस्यासीद्राजनीत्यपराभिधा ।
साभून्नृणामनुल्लंघ्या यद्यपि त्रासकारिणी ॥ ६ ॥
अतिप्रवृत्तमेतस्य निशम्य क्रूरचेतसः ।
जनतामतिसंत्रस्तां गान्धिरित्थमबोधयत् ॥ ७ ॥
ये जनाः स्थातुमिच्छन्ति स्वार्थाय नृपतेर्वशे ।
नायकैर्बोधनीयास्ते भाव्यनर्थपरंपराम् ॥ ८ ॥
बहवः किल विद्यन्ते स्वार्थरक्षैकतत्पराः ।
न तेषां यशसि प्रीतिः प्रीतिर्वित्तकणे परम् ॥ ९ ॥
स्वातन्त्र्याय चलत्कार्येष्वमी किल निरर्थकाः ।
केवलं भारभूतास्ते तिष्ठन्ति लघुचेतसः ॥ १० ॥

सर्वत्यागपरा वीराः स्वातन्त्र्याकर्षणक्षमाः ।
स्वार्थं तृणाय मन्यन्ते तैरेव विजयो ध्रुवः ॥ ११ ॥
त्यागस्यावश्यकत्वं च तद्गुणांश्चापि ये विदुः ।
न ते सर्वविनाशेऽपि दूयन्ते सत्त्वशालिनः ॥ १२ ॥
तैरेभिः साधुकार्येषु वर्तितव्यं पुराद्रुहिः ।
भाविस्वातन्त्र्यसंप्राप्तौ श्रद्दधानैः सुयोगतः ॥ १३ ॥
धिक्कृत्यारिकृतां पीडामविनाम्य शिरः स्वकम् ।
ये स्थिताः क्षमया धीरास्ते पश्यन्ति शुभं दिनम् ॥ १४ ॥
कुदेशे वित्तवान् पापी निर्धनः पुण्यभाजनम् ।
इति प्राह पुरा कश्चित्थोरोनामकतत्त्ववित् ॥ १५ ॥
सूक्तिरत्नमिदं तस्य महार्हमजरामरम् ।
स्मर्यतां त्यागवीरैस्तैः सत्यार्थस्य प्रकाशकम् ॥ १६ ॥
न यथार्था भवेयुश्चेद्वृत्तान्ताः श्रुतिमागताः ।
प्रत्याख्यातुं तदा भूपः कारणैरुपपादकैः ॥ १७ ॥
तमेनं धार्मिकं भूपं प्रार्थये प्राञ्जलिः पुनः ।
सावधानं प्रजाक्लेशाः श्रोतव्या दैवभीरुणा ॥ १८ ॥
अनिष्टं परिहर्तव्यं समाधेयाश्च ताः पुनः ।
यदान्याय्यं भवेत्तस्य निरासः क्रियतां द्रुतम् ॥ १९ ॥
अथ याते द्विसप्ताहे महात्मा प्राप पत्रिकाम् ।
पटीयालापुरादेकां प्रजापीडनशंसिनीम् ॥ २० ॥

नियमः कश्चिदन्याय्यः शासकेन प्रकल्पितः ।
हिदायदभिधो लोकस्वताखण्डनभीकरः ॥ २१ ॥
समाजः कोऽपि तत्रासीत्प्रजामण्डलनामकः ।
शासनं तद्विरुन्धानः स सत्याग्रहमाश्रयत् ॥ २२ ॥
अथ तस्माद्विरेमुस्ते श्रीगान्धेरुपदेशतः ।
कुशासनं महीशोऽपि प्रतिजज्ञे व्यपोहितुम् ॥ २३ ॥
अवधिस्तद्व्यपोहाय मासस्तेनैव कल्पितः ।
परन्तु सा प्रतिज्ञाऽभूत्स्मृतिशेषैव केवलम् ॥ २४ ॥
यतोऽसौ कारयामास नृपतिर्नवघोषणाम् ।
हिदायन्नियमोऽस्माकं मासषट्कं प्रवर्तताम् ॥ २५ ॥
श्रूयतामियमाज्ञा मे तद्विरोधेन मण्डली ।
न किंचिदपि कुर्वीत राजद्रोहो हि तद्भवेत् ॥ २६ ॥
राजधानीमिमां प्रापुः पूर्वजाः खड्गवीर्यतः ।
तामेनां परिरक्षामि खड्गस्यैव बलादहम् ॥ २७ ॥
समाजं न सहिष्येऽहं प्रजापक्षावलंबिनम् ।
प्रजामण्डलवत्कार्यं करिष्यन्तं पुरे मया ॥ २८ ॥
राष्ट्रसंघस्य कार्याणि कर्तुमिच्छति चेज्जनः ।
निर्गत्य मम संस्थानाद्यथाकामं विचेष्टताम् ॥ २९ ॥
भीषयेदांग्लसाम्राज्यं राष्ट्रसंघसभाजनः ।
न पुनर्मम संस्थाने फलिष्यति बिभीषिका ॥ ३० ॥

सांस्थानिकध्वजादन्यां पताकां नैव मर्षये ।
लसन्तीं मम सीमान्तर्यावदस्मि किल प्रभुः ॥ ३१ ॥
अलं दुश्चेष्टितैस्तस्मादन्यथा पातयाम्यहम् ।
दण्डं घोरमविस्मर्यं तदीयैर्भाविवंशजैः ॥ ३२ ॥
मत्संमतप्रजामध्याद्विपक्षं प्रति गच्छतः ।
पश्यन् कतिपयान् लोकान् पीडितोऽस्मि हृदन्तरे ॥३३॥
प्रजामण्डलसंबन्धं त्यजन्तु निखिला जनाः ।
इदं तैर्नैव विस्मर्यं यदहं क्षत्रपुङ्गवः ॥ ३४ ॥
वाग् भवेत्कुण्ठिता कामं शस्त्रं तु निशितं मम ।
सर्वमेतत्समालोच्य प्रवर्तन्तां यथोचितम् ॥ ३५ ॥
श्रुत्वैतद्भूपतेः क्रूरं तर्जनं विस्मितो मुनिः ।
लेखं हरिजने पत्रे लेखयामास तद्यथा ॥ ३६ ॥
यथार्हा यदि वार्ता स्याद्या मया श्रूयतेऽधुना ।
अनर्थजटिला सेयं भविष्यति न संशयः ॥ ३७ ॥
बलिष्ठोऽपि नृपो लोकान्नैवं तर्जितुमर्हति ।
कुर्वन्नहितमेतेषां करोत्यहितमात्मनः ॥ ३८ ॥
तर्जनैर्वशमानेतुं जनानद्य न शक्यते ।
ते तु संप्रति वर्तन्ते प्रबुद्धाः सर्वभारते ॥ ३९ ॥
निरङ्कुशप्रभुत्वस्य गतः कालो महीतलात् ।
प्रजारञ्जनतो राजा जीवेदद्य न पीडनात् ॥ ४० ॥

कर्तुं न हस्तनिक्षेपं समक्षं वा परोक्षतः ।
संस्थानव्यवहारेषु राष्ट्रसंघोऽभिकाङ्क्षति ॥ ४१ ॥
परंतु वर्तते संघः प्रजानां मार्गदर्शकः ।
तथा संधुक्षकस्तासां बलोत्साहधियामपि ॥ ४२ ॥
तस्मादन्योन्यसंसर्गः संरक्ष्यः सर्वथा द्वयोः ।
तयोर्विघटना नूनं पितापुत्रवियोजनम् ॥ ४३ ॥
आंग्लराज्ये जनो मुक्त्यै राष्ट्रसंघमवेक्षते ।
सांस्थानिकजनश्चापि तत्साह्यमधिकाङ्क्षते ॥ ४४ ॥
आशासे यन्नृपाः सर्वे विहाय विमतं निजम् ।
प्रजानां मानयिष्यन्ति यत्नं स्वातन्त्र्यलब्धये ॥ ४५ ॥
यथा प्रयतनं तासां परमाभ्युदयं भजेत् ।
वितन्वन्तु न विद्वेषं प्रजामण्डलनेतृषु ॥ ४६ ॥
राष्ट्रसंघकृतश्रद्धास्तत्साहाय्यमवाप्य ते ।
प्रजाभिः कामितार्थानां सुव्यवस्थां प्रकुर्वताम् ॥ ४७ ॥
हिदायन्नियमत्यागं प्रतिज्ञायाधिकारिभिः ।
कृतो वचनविभ्रंश इत्यत्रापि न संशयः ॥ ४८ ॥
प्रतिज्ञोल्लंघनं तावद्राज्ञामतिविडंबना ।
अतोऽहं प्रार्थये राजा स्ववचः पालयत्विति ॥ ४९ ॥
अथ कैश्चिद्दिनैः प्राप्तमुत्तरं भूपतेर्यथा ।
भवदाक्षेपयोः सार्था श्रूयतां मे समीहितिः ॥ ५० ॥

प्रेरिता राष्ट्रसंघेन जनाः केचित्पुरे मम ।
तच्चेष्टामनुकुर्वन्तः शासनातिक्रमं व्यधुः ॥ ५१ ॥
तदनिष्टपरीणामानपवारयितुं कृतम् ।
आंग्लधर्मानुकारेण ह्विदायद्धर्मशासनम् ॥ ५२ ॥
तथाप्यन्यायमाश्रित्य विपर्यासकरा अमी ।
हिन्दुमुस्लीमलोकेषु विद्वेषमुदपादयन् ॥ ५३ ॥
संजातकदने कश्चिन्निहतो विक्षताः परे ।
कृतं गत्यन्तराभावात् षण्मासस्थायिशासनम् ॥ ५४ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां पटीयालाभूपसान्त्वनो नाम चतुस्त्रिंशोऽध्यायः ।

पञ्चत्रिंशोऽध्यायः ।

साम्राट्प्रतिनिधेरग्रे गान्धिना यत्प्रपञ्चितम् ।
तदाक्षेपकरा नैके पत्राणि विलिखुर्यथा ॥ १ ॥
आग्लनाशप्रसंगेन यद्यश्रूणि विमुञ्चसे ।
किन्न शार्मण्यविध्वंसो जनयत्यश्रुमोचनम् ॥ २ ॥
आंग्लफ्रान्सभुवोरर्थे सानुकम्पोऽसि सर्वदा ।
शार्मण्यजनतां तद्वत्किमर्थं नानुकम्पसे ॥ ३ ॥
लेखकेभ्यस्तदा गान्धिर्ददौ प्रत्युत्तरं यथा ।
नास्ति मत्तोऽधिकः कश्चिदांग्लदेशविरोधकः ॥ ४ ॥

निष्क्रियत्वं च मौनं च यथावसरमिच्छतः ।
तथा कर्म वचश्चापि योग्यकालव्यपेक्षिणी ॥ ॥ ५ ॥
सत्यग्रहवचःकोशे शत्रुशब्दो न विद्यते ।
सत्याग्रहव्रती शत्रुमपि पश्यति मित्रवत् ॥ ६ ॥
कामये हितमांग्लानामहिंसाव्रतधर्मतः ।
स्वातन्त्र्यमपि नेच्छामि शार्मण्यानां तु नाशतः ॥ ७ ॥
हिट्लरः परमो मानी नानुकम्पामपेक्षते ।
शार्मण्यानां यथांग्लानां नाशः क्लेशकरो मम ॥ ८ ॥
प्रमादादप्रमादाद्वा प्रतीतिर्मे बलीयसी ।
यदसौ हिट्लरस्तावदेकः संग्रामकारणम् ॥ ९ ॥
यदि दान्झिगशार्मण्या न वाञ्छन्ति स्वतन्त्रताम् ।
तदा तद्देशमाक्रम्य दासीकुर्यात्स हिट्लरः ॥ १० ॥
पोलण्डजनपदस्यापि स्वायत्तीकरणोद्यमः ।
तस्य धर्म्यः कचिद्भायात्स्वदेशोदयसंभ्रमे ॥ ११ ॥
तन्मनोरथसंसिद्धिर्बलमाख्याति पाशवम् ।
मानुषे व्यवहारेऽपि नितान्तबलवत्तमम् ॥ १२ ॥
निदर्शनमिदं साक्षान्नररूपं भजन्नपि ।
न जनः पाशवीं वृत्तिं चेतसा परिहास्यति ॥ १३ ॥
आंग्लफ्रेन्चजनक्लेशान् प्रति या दर्शिता घृणा ।
आकस्मिकविकारोत्था क्षणजन्या न साभवत् ॥ १४ ॥

शतार्धवत्सरैश्चीर्णव्रतेन हृदि पोषितात् ।
अहिंसास्रोतसोऽक्षय्यात्सेयमासीत्समुद्गता ॥ १५ ॥

अथ प्रवर्तमानेऽस्मिन्महायुद्धे भयङ्करे ।
महात्मा पत्रिकामेकां प्राप पोलण्डदेशतः ॥ १६ ॥
लेखकोऽस्य महावीरस्तद्राष्ट्राधिपतिः सुधीः ।
संगीतविदुषां श्रेष्ठः पाद्रुस्कीनामतः श्रुतः ॥ १७ ॥
देशभक्त्यैव संत्यज्य सर्वस्वं नरपुङ्गवः ।
जन्मभूमेर्विनाशेन व्यथितो व्यलिखद्यथा ॥ १८ ॥
दास्यबन्धनमुत्पाट्य स्वातन्त्र्यमभिरक्षितुम् ।
मदीया जन्मभूरास्ते प्रयस्यन्ती दिवानिशम् ॥ १९ ॥
धर्मे प्रमाणभूतोऽसि निःशेषजगतीतले ।
अतो हि प्राहिणोमि त्वां वर्णदूतमिमं मम ॥ २० ॥
जन्मभूमिः किलास्माकमनुकम्पामपेक्षते ।
प्रीतिं च भारतीयानां महात्मन् घोरसङ्करे ॥ २१ ॥
जन्मभूरस्मदीया हि प्रशान्तेर्धाम वर्तते ।
सहस्राब्दाधिकात्कालान्नीतिमार्गादविच्युता ॥ २२ ॥
प्रत्यहं युधि हन्यन्ते कोटिशो मम देशजाः ।
प्रमदाश्चार्भकाश्चापि दोषलेशविवर्जिताः ॥ २३ ॥
अस्मिन् घोरतमे काले दयासान्त्ववचस्तव ।
प्रत्येकं मम देश्यानां हृदयं सुखयिष्यति ॥ २४ ॥

गान्धिरुवाच ।

कृते त्वद्देशबन्धूनां मम द्रवति मानसम् ।
जाने स्वातन्त्र्यकामास्ते श्राम्यन्ति विषमे रणे ॥ २५ ॥
दूये न तादृशी शक्तिर्वचने मम विद्यते ।
निग्रहाय प्रमत्तानां युद्धपीडाविनोदिनाम् ॥ २६ ॥
स्वातन्त्र्यनाशमापन्नो मम देशोऽपि युध्यते ।
विमोचयितुमात्मानं दृप्तसाम्राज्यबन्धनात् ॥ २७ ॥
पुनः स्वातन्त्र्यलाभाय स्वीकृता तेन पद्धतिः ।
अहिंसाया अपूर्वेव नैव दृष्टचरा भुवि ॥ २८ ॥
किञ्चित्सिद्धिकरं दृष्टमिदं परमसाधनम् ।
दूरे तु वर्ततेऽद्यापि मनोरथफलागमः ॥ २९ ॥
वीरपोलण्डलोकानां श्रेयसे परमेश्वरम् ।
प्रार्थये तद्विपज्जालं शीघ्रमेव व्यपोहतु ॥ ३० ॥
धर्मो हि तैः श्रितः पक्षस्तद्देषां विजयो ध्रुवः ।
धर्मस्य हि समुद्धर्ता सर्वदा जगदीश्वरः ॥ ३१ ॥

इति सौ. क्षमायाः कृतिपूत्तरसत्याग्रहगीतायां पोलण्डनायकसान्त्वनो नाम पञ्चत्रिंशोऽध्यायः ।

षट्त्रिंशोऽध्यायः ।

अथ भाद्रपदे राष्ट्रकार्यकारकमण्डलम् ।
पाश्चात्यसमरोदन्तविमर्शमुपचक्रमे ॥ १ ॥

राजनीतिः किलांग्लानां संघस्यासीदसंमता ।
अतोऽयमादिशत्सभ्यान्निर्गन्तुं न्यायमण्डलात् ॥ २ ॥

तत्र हेतुकलापोऽयं विस्तरेणाभिधीयते ।
साम्राज्यशासकैरस्मत्संमतिग्रहणं विना ॥ ३ ॥

भारतीयमिदं राष्ट्रं युद्धभूरित्युदीरितम् ।
निग्रहाय प्रजानां च निर्मितं क्रूरशासनम् ॥ ४ ॥

अधर्म्यैनियमैर्लोकप्रवृत्तिर्निर्बलीकृता ।
कुण्ठितं नियमैरन्यैर्बलं प्रान्तिकमन्त्रिणाम् ॥ ५ ॥

कृतमेतज्जनानुज्ञां विनैवांग्लप्रशासकैः ।
मतं धिकृत्य लोकानां संग्रामनिरपेक्षिणाम् ॥ ६ ॥

निरंकुशप्रभुत्वं च शार्मण्येतालिदेशयोः ।
तथा युद्धप्रशंसा च मानवोत्साहमर्दनम् ॥ ७ ॥

एतानि गर्हणीयानि सर्वकालेषु सर्वथा ।
प्रतिषिद्धा निवर्तन्ते राष्ट्रसंघेन साग्रहम् ॥ ८ ॥

अतः शार्मण्यदेशेन पोलण्डावन्यतिक्रमम् ।
अतिनिन्दति संघोऽयं दयते तद्विरोधिनः ॥ ९ ॥

समराय प्रवृत्तिर्वा निवृत्तिर्वा रणादपि ।
भारतेनैव निश्चेया न विदेशाधिकारिभिः ॥ १० ॥
तथा तन्निर्णयानां च बलादस्मासु योजना ।
स्वेच्छयार्थव्ययश्चापि भारतीयैर्विरुध्यते ॥ ११ ॥
सहकारं यदीच्छेयुर्युद्धेऽस्मिन्नधिकारिणः ।
न बलात्खलु लभ्योऽयं लभ्योऽयं सौमनस्यतः ॥ १२ ॥
सहोद्योगस्तु संभाव्यः समयोरेव पक्षयोः ।
मिथः संमतिपूर्वश्चेत्स्वीकृतोचितकर्मसु ॥ १३ ॥
विषह्य विषमक्लेशान् चिरं स्वातन्त्र्यलिप्सया ।
मुक्तहस्तैः कृतस्त्यागो भारतीयैः प्रमोदतः ॥ १४ ॥
लोकप्रयोजनायेति समरोऽयं प्रवर्तितः ।
कथं लोकाः स्वताभंगे भवेयुस्तत्सहायिनः ॥ १५ ॥
आंग्लाः किल पुरा प्राहुः प्रजास्वातन्त्र्यलब्धये ।
परैश्चाक्रमणं रोद्धुमस्माभिरिह युज्यते ॥ १६ ॥
पुरा पूर्वमहायुद्धप्रशान्त्यै यो हठात्कृतः ।
व्हेर्सायनगरे सन्धिः स बभूव निरर्थकः ॥ १७ ॥
तत्सन्धिनियमा भग्नाः संधिकर्तृभिरेव हि ।
तस्य चेदं फलं दृष्टं विश्वव्यापी महारणः ॥ १८ ॥
पुरा मञ्चूरीयादेशे जापानैः समभिद्रुते ।
आंग्ला उपेक्षया तस्थुर्द्विषामप्रतिरोधकाः ॥ १९ ॥

यदा प्रागितलीराज्यमबेसेनीभुवेऽद्रुहत् ।
तदांग्ला द्रोहिणां पक्षमंगीकृत्य मुदा स्थिताः ॥ २० ॥
यदि पाश्चात्यदेशीया इच्छेयुः परिरक्षितुम् ।
साम्राज्यप्राभवोत्कर्षं भारतं तद्विगर्हते ॥ २१ ॥
प्रजाधिपत्यरक्षायै यदि युद्धं प्रवर्तितम् ।
भारताय जनस्वाम्यं स्वतः सिद्धं भविष्यति ॥ २२ ॥
यतस्तदा विधेयानि स्वयं निर्णीय भारतम् ।
क्षमते राज्यसूत्राणि प्रचालयितुमञ्जसा ॥ २३ ॥
स्वतन्त्रभारतं पश्चाल्लोकाभ्युदयसिद्धये ।
स्वतन्त्रैरितरै राष्ट्रैः सहकारि भविष्यति ॥ २४ ॥
युद्धान्ते हि जगत्सर्वं परिवर्तनमेष्यति ।
परिणामः शुभाय स्यात्को जानात्यशुभाय वा ॥ २५ ॥
उभयोः पक्षयोर्मध्ये तदैव समता भवेत् ।
स्वार्थाय परराज्यानामाक्रान्तिस्त्यज्यते यदा ॥ २६ ॥
साम्राज्यप्रभुताकेन्द्रस्थानमेतद्धि भारतम् ।
विमुक्ते भारते तस्माज्जगन्मुक्तं भविष्यति ॥ २७ ॥
बहुसारो ह्ययं देशो विदेशोपकृतिक्षमः ।
जगन्नूत्नव्यवस्थायामग्रगामी भविष्यति ॥ २८ ॥
जनाङ्गे बन्धनान्मुक्ते शक्यमेतन्न चान्यथा ।
स्वातन्त्र्यमपरिच्छेद्यं विश्वभोज्यं हि वर्तते ॥ २९ ॥

रक्षितुं प्रतियत्नो हि दृप्तसाम्राज्यशासनम् ।
अनर्थानधिकान् भूयो जनयिष्यति भूतले ॥ ३० ॥
अथ पाश्चात्यदेशानां स्वातन्त्र्यमभिरक्षितुम ।
भारतीयैर्नृपैर्द्रव्यजनसाह्यं समर्प्यते ॥ ३१ ॥
तदेषां प्रथमो धर्मः प्रजास्वाम्याभिरक्षणम् ।
स्वस्वराज्येषु यत्राद्य व्यवहारो निरङ्कुशः ॥ ३२ ॥
तदादौ स्पष्टमाख्येयं युद्धकामैः प्रशासकैः ।
युद्धेन साधनीयोऽर्थः कश्च कश्चेति निश्चितः ॥ ३३ ॥
दृप्तचक्राधिपत्यस्य निवृत्तिर्यदि घोष्यते ।
तदा तदाखिलं विश्वमभिनंदिष्यति ध्रुवम् ॥ ३४ ॥
चीनस्पेनाबिसीनीयादेशेष्ववाग् रणानलः ।
नरप्राणाहुतिं प्राप्य ज्वलत्यद्यापि घस्मरः ॥ ३५ ॥
स्त्रीपुमर्भकवृन्दानामसंख्यानां निरागसाम् ।
कृतं निबर्हणं व्योम्नः शतघ्नीनां प्रयोगतः ॥ ३६ ॥
नगरं निर्गतानीकं समुद्घुष्य सुरक्षितम् ।
अतिमात्रं किलाधर्म्यं गगनात्संप्रमाथनम् ॥ ३७ ॥
एषा भयङ्करी वृत्तिः संवर्धयति हिंसनम् ।
या जगत्सर्वमाक्रम्य तमिस्रेव निगूहते ॥ ३८ ॥
साम्राज्यप्रभुतादर्पविषद्रुः क्लेशकारणम् ।
सोऽयं समूलमुत्पाट्यो नान्यथा भुवि शान्तता ॥ ३९ ॥

शार्मण्यैरुत जापानैरितरैर्वा जनैर्भुवि ।
मिथः कलहलेशोऽपि भारतस्य न विद्यते ॥ ४० ॥
सा किल द्विष्यतेऽस्मामी राज्यशासनपद्धतिः ।
ग्रसते या प्रजासत्तां त्रासहिंसावलम्बिनी ॥ ४१ ॥
यदा सम्राट्प्रतिष्ठाया निवृत्तिरुपलभ्यते ।
तदैव राष्ट्रसंघोऽयं सहयोगी भविष्यति ॥ ४२ ॥
सार्वत्रिकजनस्वाम्यविजयं कामयामहे ।
एकस्य न तु देशस्य जयं देशान्तरोपरि ॥ ४३ ॥
अतः प्रार्थयते सर्वान् राष्ट्रसंघः समादरात् ।
अन्तरो विग्रहस्तावत्सर्वथा परिवर्ज्यताम् ॥ ४४ ॥
मिलित्वा चैकचित्तेन सर्वैः शान्त्या प्रवर्त्यताम् ।
अखण्डभारतस्यापि स्वातन्त्र्यमधिगम्यताम् ॥ ४५ ॥

इति सौ. क्षमायाः कृतिपूत्तरसत्याग्रहगीतायां लक्ष्योत्तेजनो नाम षट्त्रिंशोऽध्यायः ।

सप्तत्रिंशोऽध्यायः ।

*बिन्दुवेदग्रहेन्द्वङ्कसंमिताब्दसमुद्भवाः ।
संक्षेपाद्वर्णयिष्यन्ते वृत्तान्ता बहुविस्तराः ॥ १ ॥
अथ गच्छत्सु मासेषु वर्धमानेऽपि संगरे ।
आंग्लानां कुटिलोन्मत्ता प्रवृत्तिर्नान्यथाभवत् ॥ २ ॥

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* Year 1940.

यद्यदासुं रणारंभे राष्ट्रसंघेन याचितम् ।
शासकस्तद्ददादीति प्रत्याशा विलयं गता ॥ ३ ॥

यत्सम्राड्प्रभुतादर्पो न शैथिल्यमुपागतः ।
इत्यत्र संप्रवृत्तानि वस्तून्येव निदर्शनम् ॥ ४ ॥

शुल्कोपसंग्रहे यावानासीत्प्रान्तिकमन्त्रिणाम् ।
अधिकारः स संकोचं गमितो नवनिर्णयैः ॥ ५ ॥

राजप्रतिनिधेर्गान्धिं संनिधिं गन्तुमुद्यतम् ।
इच्छन् वारयितुं कश्चित्पत्रिकामलिखद्यथा ॥ ६ ॥

शासितुर्न मनोवृत्तेर्दृश्यते परिवर्तनम् ।
अथ प्रतिनिधेः पार्श्वे भवता गम्यते कुतः ॥ ७ ॥

संधिवार्ता हि सर्वत्र श्रूयते कारणं विना ।
निष्फला निर्जलाम्भोदगर्जने वातपागमे ॥ ८ ॥

न जातु विग्रहः काम्यस्तथाप्यस्य निवारणम् ।
न सदा शक्यते कर्तुं भयोत्पादविशङ्कया ॥ ९ ॥

अतो विचिन्त्यमेतावन्मानरक्षा कथं भवेत् ।
अपमानकरी वार्ता सर्वतः श्रूयते सदा ॥ १० ॥

विदेशे भारतेऽप्यत्र मन्यते निखिलो जनः ।
यद्वयं स्वीकरिष्यामो शासकैर्यन्नियम्यते ॥ ११ ॥

ईदृशी विवशा वृत्तिर्निहन्त्यस्मन्मनोबलम् ।
मानिनां हि क्षमाहेतुर्बलादन्यवशंगमः ॥ १२ ॥

प्रत्युवाच महात्मैनं वृत्तपत्रे यथामतम् ।
सत्यमाह भवान् किन्तु स्वधियां नातिविश्वसेत् ॥ १३ ॥
इदं तावन्न विस्मर्यं बलवान्निर्बलो भवेत् ।
बुद्धिमानपि मन्दात्मा भवेत्कालविपर्ययात् ॥ १४ ॥
राजप्रतिनिधेः स्थाने गमनं नानुशोच्यते ।
संलापस्तेन मे शक्तिमतिमात्रमवर्धयत् ॥ १५ ॥
यावदेतमृजुं मन्ये तावदेष्यामि तं मुहुः ।
निवर्तिष्ये च तत्पार्श्वात्संधुक्षितमनोबलः ॥ १६ ॥
फलाशासिद्धिलेशेऽपि निराशो न भवेन्नरः ।
सौमनस्यं विपक्षेषु जनयेच्च स्वकर्मभिः ॥ १७ ॥
तथा सत्याग्रही शत्रोर्हृदयं परिवर्तयेत् ।
यथापमानितस्तेन न स्यान्न च पराजितः ॥ १८ ॥
स्मट्ससेनापतेः पूर्वमनुगेषु गतागतम् ।
प्रत्याशालवहीनोऽपि साग्रहं कृतवानहम् ॥ १९ ॥
इत्थमेव हि कर्तव्यं सत्याग्रहपरैर्जनैः ।
न त्रपा सिद्धिकामानां परद्वारोपसर्पणे ॥ २० ॥
न धर्माद्विच्युतिः कार्या कैरपि स्वानुयायिभिः ।
रक्षेत्तैर्नित्यसंसर्गं कथालापैश्च नायकः ॥ २१ ॥
आंग्लभूमेर्बहिश्चान्तर्जनितोऽपि दुराग्रहः ।
न क्षोभाय यतः शीघ्रं सत्यस्याग्रे स नश्यति ॥ २२ ॥

चलत्यथ महायुद्धे गान्धिर्हरिजनेऽलिखत् ।
आंग्लनीतिं समुद्दिश्य लेखं बोधकरं यथा ॥ २३ ॥

अत्र भारतसाम्राज्यं शनैरांग्ला विनिर्ममुः ।
विद्यन्ते तस्य चत्वारो मूलस्तम्भा विधारकाः ॥ २४ ॥

स्वलाभः प्रथमस्तेषां द्वितीयः सैन्यसंग्रहः ।
तृतीयो नृपतिव्यूहश्चतुर्थो द्वैधसंविधिः ॥ २५ ॥

प्रामाणिका विदुः स्पष्टं विना स्तम्भविपाटनम् ।
सुप्रतिष्ठितसाम्राज्यं न त्यजन्ति प्रशासकाः ॥ २६ ॥

स्वातन्त्र्याधिगमात्पूर्वमिदं स्तम्भचतुष्टयम् ।
भारतीयैः समुत्पाट्यमिहांग्लाः प्रवदन्त्यमी ॥ २७ ॥

तदुत्पाटनकामास्तु भारतीयाः प्रचक्षते ।
स्वार्थहेतोरमी स्तम्भा युष्माभिरधिरोपिताः ॥ २८ ॥

तथा हि स्वात्मरक्षायै बृहत्सैन्यं निवेशितम् ।
युष्माभिरेव राजानः कृताश्चाप्यन्यथा कृताः ॥ २९ ॥

अभुक्तपूर्वसंपत्त्या भूयस्या च प्रतिष्ठया ।
केचित्सांस्थानिका भूपा युष्माभिः किल योजिताः ॥ ३० ॥

इत्थं भारतभूरेषा विभक्ता खण्डशः कृता ।
अतः सा किल नष्टैक्या विरोद्धुं न क्षमाऽस्ति वः ॥ ३१ ॥

अतिभेदाग्रहं दृष्ट्वा जनदौर्बल्यकारणम् ।
कृतं तदपि युष्माभिर्हन्त स्वार्थोपकारकम् ॥ ३२ ॥

शस्त्रापहरणादस्मत्पुंस्त्वमप्यपहारितम् ।
अहार्यमस्ति नस्तस्मादेकं सत्याग्रहायुधम् ॥ ३३ ॥
गतार्थं प्रति वो निन्दां न कुर्मः सत्त्वशालिनः ।
युष्माकमभिनंदामः शौर्यधैर्यमुखान् गुणान् ॥ ३४ ॥
प्रदातुं प्रतिपन्नाश्चेद्भारताय स्वतन्त्रताम् ।
अपनेयाः स्वयं तस्याः प्रतिबंधाः स्वकल्पिताः ॥ ३५ ॥
यदि स्याद्दुष्करं तत्र करिष्यामः सहायताम् ।
श्रद्धेया न्यायबुद्धिर्नः स्वबाहोर्न बलं पुनः ॥ ३६ ॥
झेटूण्डस्तत्रभवानार्यो राष्ट्रपक्ष्यान् किलाब्रवीत् ।
यच्चास्ति जितमस्माभिस्तन्न मुञ्चामहे वयम् ॥ ३७ ॥
यादृङ्मन्यामहे योग्यां तादृशीं वः स्वतन्त्रताम् ।
स्वेच्छया वितरिष्यामः कालानुक्रमतो वयम् ॥ ३८ ॥
साम्राज्यरक्षणायैव प्रवृत्ताः समरे वयम् ।
अतो नः समयान् बुद्ध्वा साहाय्यं कर्तुमर्हथ ॥ ३९ ॥
दीयते यदि साहाय्यं हिताय स्याद् द्वयोरपि ।
साहायकं विनाप्येतत्कार्यसिद्ध्यै क्षमामहे ॥ ४० ॥
दृष्टप्रयोजना ह्यांग्लराज्यस्य बहवो जनाः ।
सन्ति साहाय्यकर्तारस्ततः सिद्धो रणे जयः ॥ ४१ ॥
सदा वयं सुधीराः स्मो जनसत्ताभिरक्षणे ।
वयं यदि निरातङ्का निरातङ्कोऽनुगो जनः ॥ ४२ ॥

भारतं चेदमस्माभिः सुयोगेनाभिरक्षितम् ।
जनस्वातन्त्र्यदीक्षायां क्रमेणैव प्रवेश्यते ॥ ४३ ॥
एतदस्य समाख्यानमांग्लनीतिं वदेद्यदि ।
तदैव समरारम्भो मन्तव्यो भारतोपरि ॥ ४४ ॥
स्थिरीकरोति तस्योक्तिर्मूलस्तम्भचतुष्टयम् ।
निश्चलेऽवस्थिते स्तम्भे स्वातन्त्र्यस्य कुतः कथा ॥ ४५ ॥
यदीच्छन्ति दृढीकर्तुमस्माकं दास्यशृङ्खलाम् ।
कदापि विजयं तेषां नाहमिच्छामि सर्वथा ॥ ४६ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां मूलस्तम्भचतुष्टयो नाम सप्तत्रिंशोऽध्यायः ।

अष्टत्रिंशोऽध्यायः ।

कालेऽथ तदनुप्राप्ते गत्वा शान्तिनिकेतनम् ।
तदीयस्थितिमुद्दिश्य व्यलेखीत्स्वमतं मुनिः ॥ १ ॥
चिरात्पुण्यमिदं क्षेत्रमुपगन्तुमभीच्छतः ।
अद्य मे पूरितः कामः शान्तिधामावलोकनात् ॥ २ ॥
श्रीमान् रवीन्द्रनाथोऽत्र गुरुदेव इति श्रुतः ।
प्रवया अपि तारुण्यस्फुरन्मूर्तिर्विभासते ॥ ३ ॥
यावद्धारयति प्राणान् गुरुदेवः सुहृन्मणिः ।
तावदुन्नतिमाधत्ते तस्य शान्तिनिकेतनम् ॥ ४ ॥

अमुष्मिन् पूज्यताभावो निःशेषगृहवासिनाम् ।
हार्दिकस्तात्त्विकश्चासीदिति प्रमुदितोऽभवम् ॥ ५ ॥
गुरुदेव इति ख्यातिः शिष्यवर्गेण कल्पिता ।
गुणज्ञेन कृतज्ञेन सान्वर्थैवाऽऽभवत्कवौ ॥ ६ ॥
यद्विश्वभारतीनाम्ना विद्यापीठं विनिर्मितम् ।
तदेवास्य कवीन्द्रस्य प्राणास्तारुण्यदायिनः ॥ ७ ॥

कर्तुं शासनविच्छेदं व्यवस्यति कदा भवान् ।
इति संपृच्छकान् बन्धून्निजगाद महामतिः ॥ ८ ॥
न्यायभंगसमारम्भे प्रवृत्ता ये पुराभवन् ।
विलंबनिःसहाः सर्वे भवन्त्येते न संशयः ॥ ९ ॥
अयमुत्साहहेतुर्मे यदसंख्याः क्रियापराः ।
स्वार्थमुत्सृज्य वर्तन्ते स्वातन्त्र्यमधिकांक्षिणः ॥ १० ॥
प्रकृतिर्यद्यपि श्लाघ्या तेषामुत्साहवर्धिनी ।
तथाप्यसहनैरेतैर्न भाव्यमिति मे मतिः ॥ ११ ॥
निर्णये राष्ट्रसंघस्य न काप्यस्ति प्रचोदना ।
सद्यः शासनभंगाय विगणय्य परिस्थितिम् ॥ १२ ॥
संघान्तः परिदृश्यन्ते सभ्यानामविधेयता ।
स्वैरप्रवृत्तिशीलं च हिंसाकलुषितं मनः ॥ १३ ॥
सत्यैवं बहुलानर्थकारणं भविता ध्रुवम् ।
न्यायभंगोद्यमस्तावदात्मनाशाय कल्पते ॥ १४ ॥

अविमृश्य मदुक्तं चेत्प्रवर्तन्ते यथेच्छया ।
तदा निपतनं तेषां भविष्यति न संशयः ॥ १५ ॥
नाहिंसाशीलता संघे न च यावद्विधेयता ।
न तावन्न्यायविच्छेदसमारंभं करोम्यहम् ॥ १६ ॥
तन्तुक्रियां तथा खादीविक्रयं प्रति सांघिकाः ।
दधते नैव विश्वासमुदासीना भवन्ति च ॥ १७ ॥
अतः स्वातन्त्र्ययुद्धेऽस्मिन्नीदृशां सहयोगतः ।
जायते कार्यवैफल्यमनर्थशतसंकुलम् ॥ १८ ॥
अहिंसाशालिनः शिक्षापटवश्चानुयायिनः ।
सर्वथा न भवेयुश्चेत्त्याज्या मे नेतृता तदा ॥ १९ ॥
प्रमत्ताः किल मन्तव्याः सव्यपक्षावलंबिनः ।
मन्यन्ते यदि मां न्यायभंक्तारं प्रेरणावशात् ॥ २० ॥
सव्यापसव्यपक्षीयाः समाः सामाजिका मम ।
मतभेदेऽपि मित्राणि ममैते सहकारिणः ॥ २१ ॥
भारतं सकलं मत्तो विमतस्थं भवेदपि ।
करिष्ये युद्धमेकाकी ज्ञायतां मम निश्चयः ॥ २२ ॥
अहिंसाव्यतिरिक्तानां शस्त्राणामवलंबिनः ।
प्रायः सन्ति जनाः केचिदहं त्वेकावलंबनः ॥ २३ ॥
अतः प्रवर्तकः सोऽहमहिंसापथवर्तिनाम् ।
आन्तरप्रेरणां प्राप्य न्यायभंगं करोम्यहम् ॥ २४ ॥

यदग्रे भावि तत्पूर्वं न मे स्फुरति चेतसि ।
इदमेवास्त्यहिंसाया रहस्यं हि विलक्षणम् ॥ २५ ॥
आन्तरप्रेरणास्फूर्तिः स्वकाले स्वयमेष्यति ।
दिव्यादेश इति ख्यातिं नार्हत्येषावबोधना ॥ २६ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां शांतिनिकेतनागमो नामाष्टत्रिंशोऽध्यायः ।

नवत्रिंशोऽध्यायः ।

अथ पुण्यपुरे संघकार्यसंसदगोष्ठत ।
महायुद्धं समुद्दिश्य विधातुं निर्णयान् यथा ॥ १ ॥
स्वप्रभुत्वस्थिरीकारमिच्छन्तो भारतादिषु ।
आंग्लप्रशासका युद्धसमारम्भमघोषयन् ॥ २ ॥
भारतीयानपृष्ट्वापि युद्धारम्भप्रघोषणा ।
आंग्लैर्यांच कृता स्वैरं सास्मद्देशविमानना ॥ ३ ॥
अमी किल स्वतां राज्यविस्तारमभिकाङ्क्षिणः ।
भारतैश्वर्यहर्तारः स्वार्थमात्राभिचिन्तकाः ॥ ४ ॥
अत एव परोक्षं वा समक्षं वा सहायताम् ।
कर्तुं नोत्सहते राष्ट्रसंघोऽयं सांपरायिकीम् ॥ ५ ॥
अस्मत्साहाय्यमासाद्य हरन्तो राष्ट्रसम्पदः ।
रूढमूला भविष्यन्ति भारते प्रभविष्णवः ॥ ६ ॥

आंग्लदेशाय संग्रामं कर्तुमास्माकदेशतः ।
प्रेषणं वसुवस्तूनां योधानां च न युज्यते ॥ ७ ॥
राष्ट्रसंघो विदेशस्य स्वातन्त्र्यमभिरक्षितुम् ।
नेच्छति स्वजनध्वंसात्स्वयं परवशे स्थितः ॥ ८ ॥
पूर्णस्वराज्यतोऽल्पीयः स्वीकरोति न भारतम् ।
सालंबनस्वराज्यत्वं गौरवाय न कल्पते ॥ ९ ॥
स्वयं शक्ता हि वर्तन्ते भारतीया विमर्शने ।
निजराष्ट्रप्रमेयाणामन्यदेशनिबन्धिनाम् ॥ १० ॥
सांस्थानिकमहीशानामधिकारो न विद्यते ।
स्वातन्त्र्यं प्रतिबन्द्धुं नः सम्राडाश्रयदर्पतः ॥ ११ ॥
राष्ट्रस्य सार्वभौमत्वं जनतामवलम्बते ।
संस्थाने राजसत्ता च जनतावशवर्तिनी ॥ १२ ॥
स्वातन्त्र्यलाभतः पश्चाद्विरोधाभावसंभवे ।
मिथो विदेशसंबन्धं रक्षिताः स्मो वयं मुदा ॥ १३ ॥
त्यक्तं प्रान्तिकराज्येषु सहसा मन्त्रिभिः पदम् ।
युद्धप्रसंगिनां संगात्पृथग् भूत्वा प्रवर्तितुम् ॥ १४ ॥
एवं हि राष्ट्रसंघेन दास्यबंधाद्विमुक्तये ।
निर्णयं सुदृढीकर्तुं सर्वतो यत्न आदधे ॥ १५ ॥
इदं कार्यक्रमे पूर्वं मन्त्रिस्थानविसर्जनम् ।
द्वितीयं पदमस्माकं काले शासनभंजनम् ॥ १६ ॥

भिन्नवर्गेस्तथा भिन्नसमाजाश्चैकभावतः ।
कार्येऽस्मिन् संप्रवर्तेरन्नित्याशा राष्ट्रसंसदः ॥ १७ ॥
स्वार्थत्यागगुणोद्बोधो जनताया हृदन्तरे ।
मुख्यं शासनभंगस्य वर्तते हि प्रयोजनम् ॥ १८ ॥
राष्ट्रसंघेन संत्यक्तं मुहुः संधानचिन्तनम् ।
इति वैदेशिकाक्षेपं श्रीमान्गान्धिरपानुदत् ॥ १९ ॥
न राष्ट्रसभया संधेर्विहितं द्वारबन्धनम् ।
झेटूण्डार्येण तद् द्वारं पिहितं स्वैरवृत्तिना ॥ २० ॥
विदेशीयैः समाक्रम्य परतन्त्रीकृता क्षितिः ।
कथं प्रभवनैः साकमुपैतु सहयोगिता ॥ २१ ॥
इयं राष्ट्रसभा तावद्विश्रान्तिं नाधिगच्छति ।
आंग्लभूरिव यावन्नः स्वतन्त्रं भारतं भवेत् ॥ २२ ॥
अहिंसामेव नीतिं चेदनुवर्तेत भारतम् ।
तत्स्वातन्त्र्यं भवेदांग्लभूमेरप्यधिकं ध्रुवम् ॥ २३ ॥
अनेकशः किलांग्लास्ते प्राप्य स्वातन्त्र्यसंशयम् ।
नौकाबलप्रभावेण स्वातन्त्र्यमुपलेभिरे ॥ २४ ॥
अतः स्वातन्त्र्यलाभाय कदनं यदि जायते ।
अहिंसाशस्त्रवीर्येण शिक्षितैः कारयिष्यते ॥ २५ ॥
देशोऽयमस्तु सौराज्यमथवा बन्धनालयः ।
आंग्ल एवात्र निर्णेता न तु राष्ट्रसभाजनः ॥ २६ ॥

काङ्क्षन्ति बहवो वीराः कारायामपि जीवितुम् ।
देशदास्यं न ते द्रष्टुं सहन्ते विवशाः पुनः ॥ २७ ॥
अथ वत्सरमारभ्य चैत्रे सप्तदिनावधिः ।
चलति स्म महोत्साहात्सर्वराष्ट्रमहोत्सहः ॥ २८ ॥
न्यायभंगसमारम्भज्ञापकोऽयमिति प्रजाः ।
जानत्यो विविधैश्चक्रुर्नियमैः सांगवर्तिभिः ॥ २९ ॥
अहिंसाजीवितः सर्वः कलापः कर्मणामिति ।
लंघनैः प्रार्थनाभिश्च निनाय दिवसं जनः ॥ ३० ॥
मुस्लीमा हिन्दवश्चापि परस्परमुपाचरन् ।
एकसोदर्यभावेन नेदृग् दृष्टचरं किल ॥ ३१ ॥
स्वदेशस्यैव वस्तूनामुपयोगं विदध्महे ।
इति चक्रुः स्थिरां लोकाः प्रतिज्ञां च सहस्रशः ॥ ३२ ॥
स्मरन्ति स्म जनाश्चैत्रे पुरा भूरिभयङ्करः ।
प्रमाथो जलियन्वालानगरेऽभूदिति स्फुटम् ॥ ३३ ॥
तदा हि रक्तवाहिन्यः प्रसस्रुरतिभीषणाः ।
हिन्दुमुस्लिमसिक्खानां निहतानां निरागसाम् ॥ ३४ ॥
आत्मसंशुद्धिलाभाय सप्ताहोऽयमनुष्ठितः ।
ग्रामनिर्मितवस्तूनां महाविक्रयकारकः ॥ ३५ ॥

इति सौ. क्षमायाः कृतिभूतरसत्याग्रहगीतायां महायुद्धनिराकरणो नाम नवत्रिंशोऽध्यायः ।

चत्वारिंशोऽध्यायः ।

परितः सन्निविष्टानां ग्रामाणां केन्द्रवर्तिनि ।
सभा रामगढग्रामे वार्षिकी मिलिताऽभवत् ॥ १ ॥

ग्रामोद्यमसमुत्पन्नरम्यसद्वस्तुसंग्रहः ।
लोकबोधकरस्तत्र विस्तृतः संवृतस्थितः ॥ २ ॥

महात्मा यावदुद्घाट्य प्रदर्शयितुमिच्छति ।
तावद्वर्णाम्बुसंघातैः प्लावितं पृथिवीतलम् ॥ ३ ॥

जलं प्रदर्शनस्थाने जानुदघ्नमवस्थितम् ।
शिल्पिनां च चिराभ्यस्तो वृथा जातः परिश्रमः ॥ ४ ॥

भग्नाशा अपि वैकल्यमपहाय पुनर्व्यधुः ।
पूर्वतोऽपि विशेषेण संविधानं मनोरमम् ॥ ५ ॥

अस्य प्रदर्शनारम्भं गान्धौ कर्तुमुपस्थिते ।
प्रेक्षन्ते स्म सहस्राणि जनानां परमादरात् ॥ ६ ॥

दिनपञ्चकपर्यन्तं निरभ्रमभवन्नभः ।
सभारम्भे पुनर्ग्रामो मेघैरेकार्णवीकृतः ॥ ७ ॥

अहो अशुभता वृष्टेरिति कैश्चिदुदीरितम् ।
नेति प्रतिध्वनिश्चागादशुभोऽग्निस्तु घस्मरः ॥ ८ ॥

नूनं दैवविलासेन सान्त्वनं लभते नरः ।
प्रातिकूल्यं च भूतानां कल्पते हि सुखाय नः ॥ ९ ॥

सभाध्यक्षपदाध्यासी श्रीमौलानामहोदयः ।
राष्ट्रसंघसभाकार्यमारब्धुं सज्जितः स्थितः ॥ १० ॥
तस्य निश्चयमालोक्य नेरूप्रमुखनायकाः ।
आरम्भमन्वमोदन्त वृष्टिपाते महत्यपि ॥ ११ ॥
एकलक्षाधिको मेलो दीनानां धनिनामपि ।
तत्रासीद्धृतखादीनां तथाऽमूल्यसुवाससाम् ॥ १२ ॥
धारासारनिपातेऽपि क्षणं तूष्णीमवस्थिताः ।
उपवेशास्तैर्वृष्टेर्वारणाय प्रयेतिरे ॥ १३ ॥
जानुदघ्नमथालोक्य केचिद्वर्षोदकं जनाः ।
कथंचिज्जलमुत्तीर्य शिबिरं प्रापुरञ्जसा ॥ १४ ॥
काले चापरिहार्येऽस्मिन् वर्षार्द्रान् वनितार्भकान् ।
कौसुम्भवस्त्रधारिण्यः सेविका व्यपनिन्यिरे ॥ १५ ॥
स्खलन्तश्च पतन्तश्च स्थविराः शिशवस्तथा ।
स्वयंसेवकवृन्देन स्कन्धमारोप्य वाहिताः ॥ १६ ॥
नेरुराजेन्द्रमौलानाः पर्जन्याम्बुनिराकुलाः ।
उपक्रम्य सभाकार्यं प्रस्तुवन्ति स्म निर्णयान् ॥ १७ ॥
एवं धैर्यमवष्टभ्य स्थिते सामाजिके जने ।
महाभूतप्रकोपश्च शान्तिमाप शनैः शनैः ॥ १८ ॥
परेद्युश्च सभा प्रातः प्रसन्ने गगनाङ्गणे ।
लक्षार्धजनसंकीर्णा संमिमेल चतुष्पथे ॥ १९ ॥

अथ होरात्रयेऽध्यक्षः समुद्वीक्ष्य स्वनिर्णयान् ।
समाप्तिमनयत्कार्यमन्तरायं विना सुधीः ॥ २० ॥
प्रदर्शने समेतानां सहस्राणां पुरो मुनिः ।
अकिञ्चनधनाढ्यानामब्रवीत्सौम्यया गिरा ॥ २१ ॥
अयि मित्राणि युष्माभिर्वक्तव्या ग्रामवासिनः ।
यद्यादृक् शिल्पकौशल्यमस्ति तेषामनश्वरम् ॥ २२ ॥
आग्नेयगुलिकास्त्रैर्वा शत्रोराक्रमणेन वा ।
न वाऽन्यैरायुधैरेतदविनाश्यं वितिष्ठते ॥ २३ ॥
न विजानन्त्यमी हन्त यत्तेषां शिल्पसम्पदः ।
लुण्ठिताः परदेशीयैरत्यन्तक्षीणतां गताः ॥ २४ ॥
पुनरुज्जीवनं तासां विधातुं ग्रामसम्पदाम् ।
अज्ञानध्वान्तविध्वंसैः कुशलानां सुबोधनैः ॥ २५ ॥
शिक्षणं शिक्षणीयानामित्थं ग्रामनिवासिनाम् ।
शिल्पप्रदर्शनस्यास्य ज्ञेयं मुख्यप्रयोजनम् ॥ २६ ॥
तन्तुचक्रमयं गान्धिर्भारतं कर्तुमिच्छति ।
न राष्ट्रसंस्कृतिस्तस्य ध्येयतामवगाहते ॥ २७ ॥
इति कस्यचिदाक्षेपो मम श्रोत्रमुपागतः ।
तत्रेदं प्रतिवक्तव्यं समाधानं समासतः ॥ २८ ॥
तेनैतदवबोद्धव्यं वास्तवी राष्ट्रसंस्कृतिः ।
ग्रामेषु वर्तते शुद्धा नगरेषु न दृश्यते ॥ २९ ॥

कानिचिन्नगराण्यत्र विदेशानुकृतिप्रियैः ।
वैदेशिकोपभोगाय निर्मितानि भवन्ति हि ॥ ३० ॥
पुराणां कृत्रिमा शोभा न चिरस्थायिनी भवेत् ।
हस्तशिल्पाश्रया त्वेका कालेन नहि बाध्यते ॥ ३१ ॥
हस्तकौशलमात्रेण न रक्ष्यं शिल्पवैभवम् ।
बुद्धिकौशलमप्येतत्सुसंयुक्तमपेक्ष्यते ॥ ३२ ॥
मधुसूदनदासार्यः सोपहासं पुराब्रवीत् ।
वृषभैः सहयोगेन कृषिका वृषभायिताः ॥ ३३ ॥
इति वाक्यमिदं तस्य मन्ये सत्यार्थगर्भितम् ।
पशुस्वभावतस्तेऽमी समुद्धार्याः कथंचन ॥ ३४ ॥
न वेत्ति ग्रामिको यावत्स्वधिया कर्मनिर्मितिम् ।
निर्मातुं वेद नो यावन्नूतनं हस्तकौशलम् ॥ ३५ ॥
व्यवसायपरिक्लेशान्न यावदभिनन्दति ।
न तावदेनमुद्धर्तुं शक्यते जात्वधोगतेः ॥ ३६ ॥
राष्ट्रसंघप्रतिस्थाने वर्तते हि प्रदर्शनम् ।
धियं पुष्णाति लोकानां देहमन्नमिवाङ्गिनाम् ॥ ३७ ॥
यद्यद् विशेषतो दृष्टं प्रेक्षकैर्हि प्रदर्शने ।
तत्तद् ग्रामनिवासिभ्यो बोधनीयं सविस्तरम् ॥ ३८ ॥
अनेककोटिसंख्यानां जनानां न हि विद्यते ।
विद्यालयो महान् यत्र भवेत्सर्वसमागमः ॥ ३९ ॥

स्वल्पलक्षजनोपेतं प्रयागे कुम्भमेलनम् ।
पञ्चत्रिंशतिकोटीनामग्रे तु तदिदं कियत् ॥ ४० ॥
इह प्रदर्शनस्थानाच्छिल्पानां कतिचिद्यदि ।
नीयन्ते प्रेक्षकैर्ग्रामे तदा श्रेयोऽद्भुतं भवेत् ॥ ४१ ॥
वार्ता तु बहुलीभूता न्यायभङ्गप्रसङ्गिनी ।
तदनुष्ठानयोग्याः के वर्तन्ते खलु भारते ॥ ४२ ॥
न तावद्विमुखास्तन्तौ न खादीषु पराङ्मुखाः ।
न शिल्पेष्वकृतश्रद्धा न्यायभङ्गोद्यमे क्षमाः ॥ ४३ ॥
भङ्गमन्यममी स्वैरं कुर्वन्तु निजकल्पितम् ।
न पुनः शासनोच्छेदं चिरमङ्गीकृतं मया ॥ ४४ ॥
तन्तुचक्रक्रिया नृणां ददाति बलमद्भुतम् ।
चिकीर्षे तद्बलेनाहं न्यायभंगप्रवर्तनम् ॥ ४५ ॥
अतः प्रदर्शनं यूयं मद्दृशा यदि पश्यथ ।
तत्खादीतन्तुचक्रीया शिक्षा सुप्रसरा भवेत् ॥ ४६ ॥
ग्रामाद्ग्राममियं शिक्षा युष्माभिर्नीयते यदि ।
भवन्ति हस्तशिल्पानि स्थापितानि शनैः शनैः ॥ ४७ ॥
शिल्पसम्पत्प्रतिष्ठासौ यदि स्थिरतरा भवेत् ।
प्रतिजाने तदा न्यायभंगचिन्तापि नश्यति ॥ ४८ ॥
तन्तुचक्रप्रसारश्च प्रचारः खादिवाससाम् ।
न कृतौ चेदहं कारामधिवत्स्यामि शाश्वतम् ॥ ४९ ॥

यत्र भूभारभूतोऽहं वसन् देशहितक्षमः ।
यापयामि वृथा कालं जीवन्नपि मृतोपमः ॥ ५० ॥
इयं राष्ट्रसभानौका क्लेशपारं गमिष्यती ।
शिल्पखादीजवैन्यूना मध्यमार्गे निमंक्ष्यति ॥ ५१ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां रामगडप्रदर्शनो नाम चत्वारिंशोऽध्यायः ।

एकचत्वारिंशोऽध्यायः ।

अस्ति जिन्नाभिधः श्रीमान् प्रवयान् न्यायकोविदः ।
सर्वभारतमुस्लीमसंघस्य किल नायकः ॥ १ ॥
दीर्घकालप्रवासं यश्चक्रे लण्डन्महापुरे ।
तत्र न्यायमहास्थाने स्ववृत्तिमनुवर्तयन् ॥ २ ॥
उषित्वा पञ्चषानब्दान् स्वदेशं स न्यवर्तत ।
यदा हि निखिलं राष्ट्रं श्राम्यति स्म स्वमुक्तये ॥ ३ ॥
आसीदेष पुरा राष्ट्रसभासामाजिकश्चिरम् ।
प्राज्ञमानी ततः संघं वैमनस्याज्जहौ स्वयम् ॥ ४ ॥
मुग्धमुस्लीमलोकानामचिरान्नायको भवन् ।
आत्मानं ख्यापयामास सर्वमुस्लीमरक्षकम् ॥ ५ ॥
बभूवुः पूर्वजास्तस्य हिन्दुधर्मावलंबिनः ।
पश्चादिस्लाममाश्रित्य स्वं विभिन्नममंसत ॥ ६ ॥

शैशवे वाथ तारुण्ये यावनं धर्मशासनम् ।
न दृष्टं न श्रुतं नासीदनेनेति जना विदुः ॥ ७ ॥
प्रतिष्ठां महतीं पश्यन्महार्यां स महात्मनः ।
राष्ट्रसंघविपक्षोऽभूदिच्छन्नुन्नतिमात्मनः ॥ ८ ॥
अथ मुस्लीमसंघस्थान् विधातुं राष्ट्रखण्डनम् ।
त्यक्तुं चान्योन्यसंसर्गं हिन्दुभिः प्रोदसाहयत् ॥ ९ ॥
पाकिस्थानाभिधानं यत्पुरान्यैरभिसूचितम् ।
तद्विभागं स्वजातिभ्यः पृथक्कर्तुमियेष सः ॥ १० ॥
हिन्दुभ्यो यत्र संख्या स्यान्मुस्लीमानां सुभूयसी ।
स स देशो भवेत्पाकिस्थानांगमिति सोऽब्रवीत् ॥ ११ ॥
सोऽयं स्वैरमुपालब्धुं राष्ट्रसंघं प्रचक्रमे ।
शासकैः सह योगेच्छां दर्शयामास चेष्टितैः ॥ १२ ॥
अथ केचिन्महात्मानं पृच्छन्ति स्म जना यथा ।
मुस्लीमेभ्यः पृथग्भागे विरोधो भविता स्फुटम् ॥ १३ ॥
द्वयोः समाजयोरैक्यं विना न स्यात्स्वतन्त्रता ।
इति जोघुष्यमाणस्य भवद्वाक्यस्य का गतिः ॥ १४ ॥
इति पृष्टो महात्मैतान् जगाद स्वमतं यथा ।
जाने मुस्लीमसंघस्य निर्णयः क्रान्तिकारकः ॥ १५ ॥
परं नात्यन्तविघ्नोऽयं न्यायभंगोद्यमस्य नः ।
नहि सर्वेऽपि मुस्लीमा भवन्त्यस्मद्विरोधिनः ॥ १६ ॥

राष्ट्रसंघेऽल्पसंख्यत्वं गतेऽप्यस्य सभाजनैः ।
सर्वथा न्यायविच्छेदः श्रयणीयो विनिर्भयैः ॥ १७ ॥
अस्ति नः किल संमर्दः परकीयैः प्रशासकैः ।
न पुनर्भूरिसंख्याकैरितरैः संघनिंदकैः ॥ १८ ॥
फलं यदि प्रसूते नः प्रयासो दैवयोगतः ।
तदा तत्सर्वपक्ष्याणां समभोग्यं भविष्यति ॥ १९ ॥
न यावन्नियमाः प्रोक्ताः सभासद्भिरनुष्ठिताः ।
न्यायभंगोद्यमारंभो न हि तावत्करिष्यते ॥ २० ॥
भारतीयाः स्वयं राज्यं प्रशासत्विति घोषणाम् ।
न मुस्लीमसभा शक्ता न चान्येऽपि विरोधने ॥ २१ ॥
मुस्लीमा राज्यभारं चेद्वहेयुरनुघोषणाम् ।
तदा तदितरैस्तेषामनुरोध्यं प्रशासनम् ॥ २२ ॥
अन्यथा तद्विरोधेन विग्रहः स्यात्परस्परम् ।
स च देशपरिध्वंसे पर्यन्ते पर्यवस्यति ॥ २३ ॥
अहिंसासाधनं मुक्त्वा न जानाम्यन्यसाधनम् ।
येनाष्टकोटिसंख्याका मुस्लीमाः स्युर्वशीकृताः ॥ २४ ॥
तेषामस्ति यथान्येषां स्वयं निर्णययोग्यता ।
वयमेते च कालेऽस्मिन् स्थिता एककुटुम्बिनः ॥ २५ ॥
द्वयोरैक्यं विना लभ्यं स्वराज्यं न भविष्यति ।
इति यत्प्राक् मया प्रोक्तं तदेवाद्यापि मे मतम् ॥ २६ ॥

विधानं न्यायभंगस्य रूपान्तरमिवाश्रितम् ।
एकोऽपि क्षमते कर्तुं तदेतत्कुशलाग्रही ॥ २७ ॥
फले तु शोभने लब्धे भारतस्यैव तद्भवेत् ।
अशोभने पुनः प्राप्ते तदा कर्तैव दोषभाक् ॥ २८ ॥
विभागकरणं मन्ये मुस्लीमैरपि नेष्यते ।
न हिताय हि तत्तेषां न च तद्धर्मसंमतम् ॥ २९ ॥
हिन्दुमुस्लीमकूटोऽयं धत्ते भिन्नजनाङ्गताम् ।
इति नव्यप्रवादोऽयं मिथ्येति चरितस्फुटम् ॥ ३० ॥
ये हि मुस्लीमजातीया दृश्यन्ते किल भारते ।
हिन्दुधर्मं विहायैते यावनं धर्ममाश्रिताः ॥ ३१ ॥
पृथग् जनाङ्गता न स्यात्स्वधर्मपरिवर्तनात् ।
न हि हिन्दुर्भवेदांग्लः क्रैस्तधर्मावलम्बनात् ॥ ३२ ॥
वंगीयहिन्दुमुस्लीमा भाषाहारविहारतः ।
समाना एव वर्तन्ते जनाङ्गत्वभिदा कुतः ॥ ३३ ॥
यदा जिन्नामहाभागस्तत्पूर्वमवलोकितः ।
तदा भिन्नजनांगत्वं नासीन्मद्दृष्टिगोचरः ॥ ३४ ॥
श्रीविठ्ठलपटेलार्यो मया प्रथमदर्शने ।
तुरुष्कशीर्षको लंबकूर्चश्च यवनो मतः ॥ ३५ ॥
कचिन्मुस्लीमवृन्दानि पैतृकार्थविभाजने ।
नियमादनुवर्तन्ते हिन्दुन्यायानुशासनम् ॥ ३६ ॥

कविराडिक्बलाख्योऽपि विप्रवंशसमुद्भवः ।
साभिमानं ब्रवीति स्म वैशिष्ट्यं निजजन्मनः ॥ ३७ ॥
नामतोऽप्यस्ति सामान्यं हिन्दुमुस्लीमकूटयोः ।
इक्बालकिच्लुलाल्जीति वर्तते मूलदर्शनम् ॥ ३८ ॥
अतो मुस्लीमहिन्दूनां वंशतो नास्ति भिन्नता ।
दैवनिर्मितमेकत्वं न विभाजनमर्हति ॥ ३९ ॥
एतन्मूलविवादांशो जिन्नार्येण पुरस्कृतः ।
विलक्षणः प्रवादोऽपि कल्पितस्तेन तद्यथा ॥ ४० ॥
न जाने हिन्दवः कस्मादावयोर्मतयोर्द्वयोः ।
स्वरूपं तत्त्वतो ज्ञातुं न क्षमन्ते विमर्शनात् ॥ ४१ ॥
द्वे इमे नहि धर्मौ स्तः किन्तु सामाजिकस्थिती ।
व्यवहारव्यवस्थायाः पालनाय प्रकल्पिते ॥ ४२ ॥
द्वयोरेकजनाङ्गत्वकल्पना स्वप्रकल्पना ।
प्रमादोऽयं चिराभ्यासाद् रूढमूलो विजृम्भते ॥ ४३ ॥
अयं प्रामादिको भावो विपदां मूलकारणम् ।
सद्यश्चेदपरित्यक्तो भारतं नाशयिष्यति ॥ ४४ ॥
हिन्दुमुस्लीमलोकानामस्ति भेदो महान् किल ।
धर्मे सामाजिकाचारे तत्त्वज्ञाने च संस्कृतौ ॥ ४५ ॥
द्वयोर्विवाहसंबन्धो नास्ति वा भोजनं मिथः ।
विरुद्धभावनामूले भवतः संस्कृती तयोः ॥ ४६ ॥

भिद्यते वंशचरितं समुत्तेजनकारकम् ।
भिद्यते जीवने दृष्टिरुभयोरपि पक्षयोः ॥ ४७ ॥
इतिहासे च काव्ये च नायका भिन्नलक्षणाः ।
सत्येवं बहुधा भेदे द्वयोरैक्यं कथं भवेत् ॥ ४८ ॥
सर्वांशतो विभिन्नानां बलादेकत्र योजना ।
लोकस्यापरितोषाय विनाशाय च कल्पना ॥ ४९ ॥
स्वैरप्रलापमीदृक्षं निशम्यास्य सविस्मयम् ।
वृत्तपत्रेऽलिखद्गान्धिः संक्षेपेणोत्तरं यथा ॥ ५० ॥
प्राह जिन्नामहाभागो दुर्जनाः सन्ति हिन्दवः ।
न किंचिदस्ति सामान्यमस्माकं हिन्दुभिः सह ॥ ५१ ॥
इदं ब्रवीमि यत्सत्यं श्रीजिन्नसदृशा जनाः ।
साक्षान्मुस्लीमधर्मस्य हानिमेव प्रकुर्वते ॥ ५२ ॥
इस्लामधर्मशास्त्रस्य वाक्यान्यपवदन्त्यमी ।
तदर्थमन्यथा नीत्वा मोहयन्ति च पामरान् ॥ ५३ ॥
तद्देशनां मृषाभूतां खण्डयामि न चेदहम् ।
जायते धर्मलोपो मे वृथा मौनावलम्बनम् ॥ ५४ ॥
हिन्दुमुस्लीमयोरैक्यं संपादयितुमिच्छता ।
अद्यावधि कृता सेवा मया तेषामकृत्रिमा ॥ ५५ ॥
हेतुद्वयमिदं तस्माद्विचिन्त्य बहुधा मया ।
मुस्लीमानां हितायैव कृतपूर्वा प्रबोधना ॥ ५६ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां मुग्धप्रबोधनो नामैकचत्वारिंशोऽध्यायः ।

द्वाचत्वारिंशोऽध्यायः ।

इत्थमुच्चावचाकारैरुदन्तैर्जटिलाः समाः ।
चत्वारिंशद्ययुर्विंश्यां शताब्द्यामसुखावहाः ॥ १ ॥
वार्ता तदुत्तरे वर्षे नवा न श्रूयतेऽपरा ।
अन्यत्र युद्धसंमर्दान्मैत्रपक्षारिपक्षयोः ॥ २ ॥
देशान्निष्कासिता युद्धे पाश्चात्याश्च सहस्रशः ।
भारतं शरणं जग्मुर्दीनानाथनिकेतनम् ॥ ३ ॥
अत्रान्तरेऽथ जापाना आंग्लैरारब्धविग्रहाः ।
मलयद्वीपमास्कन्द्य जग्रहुः सिंहपत्तनम् ॥ ४ ॥
ततस्तैर्ब्रह्मदेशेऽपि समाक्रम्य विलुण्ठिते ।
पलायन्त ततो भीता भारतीयप्रवासिनः ॥ ५ ॥
इतो भारतवास्तव्या अप्यवस्कन्दशङ्किनः ।
नगराणि परित्यज्य ग्रामान्तरमुपाश्रयन् ॥ ६ ॥
न विहाय गृहान् भीत्या ग्रामान्तरमुपाश्रयेत् ।
इति नागरिकानूचे पलायनपरान् मुनिः ॥ ७ ॥

अथाश्विनपयोराशिग्रहेन्दुमितवत्सरे ।
प्राप्ते पौरस्त्यशत्रुभ्यो वंगानां भयमागतम् ॥ ८ ॥
प्रान्ते मणिपुरीं नाम नगरीमवरुध्यते ।
अभिषेणयितुं चक्रुर्महासैन्यस्य संग्रहम् ॥ ९ ॥

आंग्लमन्त्रिमहागोष्ठी तद्विचारसमाकुला ।
समरेऽभ्यलषत्प्राप्तुं भारतीयावलंबनम् ॥ १० ॥
स्टाफर्ड्क्रिप्साभिधो मन्त्री पूर्वमाभाष्य नायकान् ।
शासनक्रमसंदेशं प्राकाश्यमनयद्यथा ॥ ११ ॥
आदौ प्रतिनिधिद्वारा राज्यशासनसिद्धये ।
प्रातिनिध्यसभा कार्या सम्राट्प्रतिनिधेर्वशे ॥ १२ ॥
देशप्रभुरयं केन्द्रसभाया निर्णयावलिम् ।
प्रभवेदन्यथाकर्तुं स्वेच्छया सति संभवे ॥ १३ ॥
युद्धावसानपर्यन्तं सैन्यकोशव्यवस्थितिः ।
आंग्लहस्तगतैव स्यान्नियमेन निरन्तरम् ॥ १४ ॥
समाप्ते समरे कार्यः समष्टिवरणक्रमः ।
यत्र मुस्लीमलोकानां संख्या स्यादतिभूयसी ॥ १५ ॥
यथा पञ्चनदे सिन्धौ प्रान्तके पश्चिमोत्तरे ।
आसामविषये वंगे प्रत्येकवरणं भवेत् ॥ १६ ॥
शते सप्ततिरेतेषां पाकिस्थानं यदीच्छति ।
आप्नुवन्तु पृथग् राज्यं स्वतन्त्रं मुस्लिमा अमी ॥ १७ ॥
यः कोऽपि विषयं तेषां हातुमिच्छेद्यदि स्वयम् ।
संयुक्तराज्यसंबन्धात्स प्रकामं निवर्तताम् ॥ १८ ॥
संयुक्तराज्यमप्येतदिच्छेद्यदि निवर्तितुम् ।
आंग्लसाम्राज्यसंबन्धात् करोत्वेवं न हि क्षतिः ॥ १९ ॥

इमे आंग्ला वणिज्यायामावापोद्वापयोस्तथा ।
विशिष्टमधिकारित्वं प्राप्नुयुर्न मनागपि ॥ २० ॥

जगद्राष्ट्रमहामेले भारतं समतामियात् ।
अन्यैरांग्लादिभिर्देशैः स्वतन्त्रैरविशेषतः ॥ २१ ॥

इत्यसौ राज्यनिर्वाहसूत्राणामतिविस्तरम् ।
निवेद्याखिलनेतृभ्यश्चक्रे चर्चां पृथक् पृथक् ॥ २२ ॥

सचिवः कैश्चनाहोभिरवेदीन्नीतिकोविदः ।
कथालापप्रसंगोऽयं नाभूत्कस्यापि तुष्टये ॥ २३ ॥

राष्ट्रसंघस्य नेतारो न च मुस्लीमनायकाः ।
न चान्त्यजाग्रणीरंगीचक्रुः शासनपद्धतिम् ॥२४ ॥

तन्मतं विगणय्यासौ सचिवः समघोषयत् ।
आकाशवाक्प्रसारेण संदेशं चक्रवर्तिनः ॥ २५ ॥

निशम्य घोषणामेनामुदासीनोऽभवज्जनः ।
प्रत्याशां विजहौ सद्यः स्वातन्त्र्याधिगमे च सः ॥ २६ ॥

स्टाफर्डक्रिप्सः स्वदेशं च यथायातस्तथा गतः ।
विधाय भारतं सर्वमव्यवस्थितशासनम् ॥ २७ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां शासनोपहारनिराकृतिर्नाम द्वाचत्वारिंशोऽध्यायः ।

त्रिचत्वारिंशोऽध्यायः ।

अथांग्लाष्टममासस्य भास्करो दिवसेऽष्टमे ।
वात्यानिलचलन्मेघावृतव्योम्न्युदयं गतः ॥ १ ॥
भारताम्बरविस्तारे झंझावात इवोत्थितः ।
राष्ट्रविप्लवसंघातः सर्वाशाङ्कुरभंजकः ॥ २ ॥
जनचित्तेषु जज्वाल ज्वाला क्रोधमहार्चिषाम् ।
आंग्लेषु भारतश्रद्धां चक्रे भस्मावशेषिताम् ॥ ३ ॥
गोवालीयतडागस्य महाविस्तारमण्डले ।
अमिलद्राष्ट्रसंघस्य मोहमय्यां महासभा ॥ ४ ॥
स्त्रीपुमर्भकवृन्दानि सांघिका नायकास्तथा ॥
सर्वदिग्भ्यः समापेतुः सह मन्दसुवृष्टिभिः ॥ ५ ॥
मुञ्च भारतमित्यन्ते रूपमाप्ता सरस्वती ।
शतार्धवर्षवृत्तान्तं वक्ति सारं समासतः ॥ ६ ॥
इयमादौ कलालापविनयानुनया ततः ।
सत्याग्रहसुयोधाना सिंहनाद इवोत्थिता ॥ ७ ॥
अयं स्वातन्त्र्यलाभाय वर्तते विग्रहोऽन्तिमः ।
इति सर्वे विदाञ्चक्रुर्मुञ्चभारतघोषणाम् ॥ ८ ॥
अहिंसासमरस्यास्य गान्धिर्नेता नियोजितः ।
पाश्चात्यनेतृमुख्येभ्यः पत्राणि व्यलिखद्यथा ॥ ९ ॥

सात्राज्यदर्पपाशेन बद्धाः क्लिश्यामहे वयम् ।
अतो न शक्नुमो युद्धे भवितुं सहभागिनः ॥ १० ॥
अहिंसाविग्रहो यस्तु प्रवर्तयितुमीप्सितः ।
स भवत्पक्षपोषाय न तु बाधाय सर्वथा ॥ ११ ॥
सभाकार्येषु मध्याह्ने समाप्तेषु यथाविधि ।
रजन्याममिलद्राष्ट्रकार्यकारकमण्डली ॥ १२ ॥
अत्रान्तरे च देहल्यां सम्राट्प्रतिनिधिः किल ।
सचिवैः सह संमन्त्र्य स्वैरमेतदघोषयत् ॥ १३ ॥
अयि सभ्याः स कालो नः प्राप्तः पूर्वप्रतीक्षितः ।
नृपस्यातिथयः शीघ्रं यथाकामं भवन्तु ते ॥ १४ ॥
एतावदुक्तमात्रे तु क्षणादाज्ञा प्रवर्तिता ।
इति कर्तव्यताहेतोर्मोहमय्याधिकारिणे ॥ १५ ॥
निशीथात्पूर्वमेवात्र सर्वे विदितविस्तराः ।
स्वकार्ये सज्जितास्तस्थुः पुररक्षाधिकारिणः ॥ १६ ॥
अथ धूमशकट्येका निभृतस्थापिताभवत् ।
बोरिबंदरलोहाध्वनिवेशनसमीपतः ॥ १७ ॥
यथा समुदयन् भानुः केतुना ग्रस्यते हठात् ।
तथा भानूदये गान्धिरवरुद्धोऽधिकारिभिः ॥ १८ ॥
समकालमवष्टभ्य गृहीत्वा नायकाः परे ।
सदस्यप्रमुखाश्चापि शतशोऽपि सहस्रशः ॥ १९ ॥

धूमयानमथारोप्य महात्मानं सहानुगम् ।
निन्युः पुण्यपुरीं चान्यान् परग्रामान् पृथक् पृथक् ॥ २० ॥
स्वयंसेवकसंमेलः प्रसारस्य प्रकल्पितः ।
निष्कासितोऽभवद्दण्डैर्बलान्नगररक्षिभिः ॥ २१ ॥
रक्षिणः पुररथ्यासु कुर्वन्ति स्म गतागतम् ।
तस्थुश्च सैनिकाः सज्जाः सर्वतः शस्त्रपाणयः ॥ २२ ॥
कस्तुराम्बा च तत्सायं जनमेले पुराद्बहिः ।
वक्ष्यन्ती रक्षकै रुध्वा निन्ये पुण्यपुरीं ततः ॥ २३ ॥
आगाखानस्य हर्म्ये सा वासिताऽभून्नृपोचिते ।
यत्र पूर्वागता गान्धिर्माधवश्च सरोजिनी ॥ २४ ॥
सप्ताहान्माधवः प्रातर्बहिःकृतपरिक्रमः ।
औरसीं रुजमापन्नः क्षणात्कालवशं गतः ॥ २५ ॥
ततः प्रेतक्रियां गान्धिर्विदूनः कृतवान् स्वयम् ।
विधिनाकारयद्दाहं सौधस्य च महाङ्गणे ॥ २६ ॥
भस्म गेहान्तरानीय सबाष्पनयनो मुनिः ।
जगाद स्वानुगानन्यान् गेहिनीं च सगद्गदम् ॥ २७ ॥
अहो मे दक्षिणः पाणिर्विनष्ट इव भाति मे ।
मित्रं कलत्रमर्धाङ्गं ममासीत्प्रियमाधवः ॥ २८ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां मुम्बभारतनिर्णयघोषणो नाम त्रिचत्वारिंशोऽध्यायः ।

चतुश्चत्वारिंशोऽध्यायः ।

अथ यावन्महायुद्धं ब्रह्मदेशे प्रचक्रमे ।
आपतद्वंगदेशेषु दुर्भिक्षमतिभीषणम् ॥ १ ॥
निमित्तं युद्धमेवासीद्विपदोऽस्या विशेषतः ।
तन्निवारयितुं गान्धिश्चिराय प्रायसद्भृशम् ॥ २ ॥
सैनिकानां सहस्राणि पौरस्त्यप्रान्तभूमिषु ।
निवेशितानि युद्धाय कुर्वन्ति स्म बहुव्यथाम् ॥ ३ ॥
तेषामाहाररक्षार्थं शासकैर्धान्यराशयः ।
वंगीयग्रामवृन्देभ्यः प्रेष्यन्ते स्म निरन्तरम् ॥ ४ ॥
प्रजानामित्थमाहारो ह्रसति स्म दिने दिने ।
प्रान्तीयमन्त्रिणस्तत्र न शेकुर्धान्यसंग्रहे ॥ ५ ॥
ग्रामीणा वंगदेशस्य नौकाभिर्नगरान्तरे ।
विक्रीय धान्यमात्मीयमन्यवस्तूनि चिक्रियुः ॥ ६ ॥
जीविकासाधनं तेषामासीन्नौकैव केवलम् ।
शासकाः स्वोपयोगाय सर्वनावोऽप्यपाहरन् ॥ ७ ॥
वाणिज्यप्रसरे रुद्धे नौकानामपहारतः ।
प्रजानां जीवनक्लेशः प्रतिक्षणमवर्धत ॥ ८ ॥
किं चारिर्नातिदूरस्थो ध्रुवं कुर्यादभिद्रवम् ।
न चिरादिति संत्रस्ता भारतस्याधिकारिणः ॥ ९ ॥

संभ्रमाद्ग्रामसंदोहं पावकाय समर्पयन् ।
येन जापानजा धान्यं नाप्नुयुर्न नरानपि ॥ १० ॥
एवमादिनिमित्तानां युगपत्संभवाज्जनः ।
आसीदभूतपूर्वेण ग्रस्तो दुर्भिक्षमृत्युना ॥ ११ ॥
बुभुक्षितजनस्तोमः क्षुत्क्षामशिशुकार्दिताः ।
अन्विष्यन्तोऽन्नकवलं ग्रामतो ग्राममभ्रमन् ॥ १२ ॥
मूल्येऽष्टगुणमारूढे धान्यानि क्रेतुमक्षमाः ।
सर्वं मूल्यार्थलाभाय विक्रेतुं चक्रिरे मतिम् ॥ १३ ॥
गृहाणि केचिदारामानन्ये क्षेत्रं शिशूनपि ।
एकान्नग्रासलाभाय व्यक्रीणन्त बुभुक्षिताः ॥ १४ ॥
अभुक्तपरकीयान्ना अपि त्यक्त्वा स्वमन्दिरम् ।
कल्कत्तानगरं मन्दं प्रचेलुः कवलार्थिनः ॥ १५ ॥
कृषिकाः क्षेत्रसम्पन्नाः सात्त्विकाः श्रमजीविनः ।
शतशः पुरमापेतुर्नियत्या भिक्षुकीकृताः ॥ १६ ॥
असंख्याश्च समासेदुस्तरुणा नष्टपौरुषाः ।
क्षुधालुण्ठितलावण्यास्तरुण्यश्च सहस्रशः ॥ १७ ॥
लक्षोपलक्षसंख्याका बालकाः सास्थिपञ्जराः ।
रोदितुं चाक्षमा मार्गे शिश्यिरे मरणोन्मुखाः ॥ १८ ॥
दीर्घाध्वभ्रमणश्रान्तान् मृतप्रायकलेवरान् ।
विजहुः क्रोधविश्वासप्रत्याशाप्रमुखा गुणाः ॥ १९ ॥

विलुप्तसौष्ठवाकारा नष्टनैतिकबुद्धयः ।
क्षुद्भुजंगमनिर्दृष्टा बभूवुर्गतचेतनाः ॥ २० ॥
कर्षन्तः कृशगात्राणि निराशा एव बभ्रमुः ।
महासार्थः पिशाचानामिव मृत्युमरुत्स्थले ॥ २१ ॥
श्रेणीभूय प्रयातुं ते न शेकुर्नगरान्तरे ।
इच्छन्तोऽपि प्रसक्तानां यातनानां प्रतिक्रियाम् ॥ २२ ॥
न मुखाद्याचनावर्णौ निःससार मुमूर्षताम् ।
अमी भिक्षामयाचन्त केवलं नेत्रसंज्ञया ॥ २३ ॥
अग्रे भोजनगेहानां हर्म्याणां पुरतस्तथा ।
जिघ्रन्तः सस्पृहं दीना मिष्टपक्वान्नसौरभम् ॥ २४ ॥
दीयमानं तु भिक्षान्नं ग्रहीतुं भोजनालये ।
हस्तप्रसारणायापि न शेकुः स्तब्धपाणयः ॥ २५ ॥
निःसंख्यजनसंदोहाः प्रदीपे शलभा इव ।
रथ्यासु निधनं प्रापुः प्लुष्टानि क्षुधाग्निना ॥ २६ ॥
रोगैरुच्चावचैर्ग्रस्ता दुर्भिक्षमनुगामिभिः ।
उपार्धकोटिसंख्याका दीनाः पञ्चत्वमागताः ॥ २७ ॥
मृत्युनर्तनमालोक्य भयंकरमिदं जनाः ।
मुक्तहस्तं मुमूर्षुभ्यः प्रददुः पुष्कलं धनम् ॥ २८ ॥
राज्यसूत्रधरेष्वेतद्दुर्भिक्षमुदपादयत् ।
अतिमात्रं जनक्रोधं विद्वेषं चापि भारते ॥ २९ ॥

तथा कर्णाटकेष्वाराद् बिजापुरपुरीमधि ।
अनन्तशयनप्रान्ते मलयालावनिष्वपि ॥ ३० ॥
अदृष्टपूर्वसंवेगं दुर्भिक्षमुदभूत्परम् ।
येन मृत्युमुखे दीना न्यपात्यन्त सहस्रशः ॥ ३१ ॥
अत्रान्तरे महात्मासौ निशम्यैनां विपत्कथाम् ।
सञ्चारं मृत्युसैन्यानां प्रत्यक्षीकृतवानिव ॥ ३२ ॥
यदेव शंकितं पूर्वं तदेवाद्य समागतम् ।
इति ध्यायन्मुहुश्चित्ते यातनाविवशोऽभवत् ॥ ३३ ॥
सार्धैकवत्सरात्पूर्वं दूरदर्शी लिलेख सः ।
भाव्यं हरिजने पत्रे वक्ष्यमाणशुभाक्षरैः ॥ ३४ ॥
इदं हि प्रथमं कार्यं विधेयमविलंबतः ।
अन्नदानं क्षुधार्तानां वस्त्रदानमवाससाम् ॥ ३५ ॥
दृश्यते किल वैरल्यमिदानीं धान्यवस्त्रयोः ।
तत्पुनर्वर्धते नूनं जृम्भमाणे महारणे ॥ ३६ ॥
धान्यवस्त्राणि नायान्ति कुतोऽपि परदेशतः ।
नानेन धनिनां हानिः पीड्यन्ते किन्तु निर्धनाः ॥ ३७ ॥
इति भाव्यार्थमुद्दिश्य प्रागेव मुनिरब्रवीत् ।
तथापि विमुखास्तस्थुः शासका दीनरक्षणे ॥ ३८ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां वंगीयमहादुर्भिक्षवर्णनो नाम चतुश्चत्वारिंशोऽध्यायः ।

पञ्चचत्वारिंशोऽध्यायः ।

बन्धनस्थेषु सर्वेषु नायकेषु पृथक् पृथक् ।
षण्मासाभ्यन्तरेणैव प्रजाक्षोभो महानभूत् ॥ १ ॥
राष्ट्रस्य सर्वतो दिक्षु प्रजाक्रोधमहानलः ।
नानारूपाणि बिभ्राणः प्राज्वलीद्दनियन्त्रितः ॥ २ ॥
पत्रप्रेषणगेहानि लोहमार्गगृहाणि च ।
दग्धानि शतशो लोकैः क्रोधेन स्वैरचारिभिः ॥ ३ ॥
लोहमार्गशलाकाश्च विपर्यस्ताः क्वचित्कृताः ।
संदेशवाहितन्त्रीणां स्तम्भाश्च विनिपातिताः ॥ ४ ॥
आंग्लेयचूर्णराशीनामालयः पुण्यपत्तने ।
दीपितः सहसा रात्रौ भस्मशेषोऽभवत्क्षणात् ॥ ५ ॥
माझगामप्रदेशे च मोहमय्यां महद्गृहम् ।
पुरारक्षसभास्थानं पावकाय समर्पितम् ॥ ६ ॥
किं च वैद्युतयानेषु दग्धेषु पुररक्षिणः ।
निर्दोषान् यष्टिभिर्घ्नन्तो व्यदहन् दाहकानिलैः ॥ ७ ॥
सैनिकैरतिदुर्मत्तैश्चिमूराष्टिपुरद्वये ।
बलात्प्रधर्षणं स्त्रीणां कृतमासीत् त्रपाकरम् ॥ ८ ॥
दुराचारानिमान् पौराः प्रकाशयितुमिच्छवः ।
निरुद्धा रक्षकैरेतान्निजघ्नुः सैनिकानपि ॥ ९ ॥

तथा मोहमयीप्रान्ते थाणानगररक्षकः ।
कुर्वन्नतिप्रजापीडां जनैः क्रुद्धैर्निपातितः ॥ १० ॥
भागल्पुरस्य कारायां द्वारमुद्घाट्य युक्तितः ।
केचिज्जयप्रकाशाख्यं नेतृवर्यं व्यमोचयन् ॥ ११ ॥
अथ दिल्लीपुरे कश्चिदुपहासविलक्षणः ।
निनाय राजमार्गेण भूपितान् दश रासभान् ॥ १२ ॥
एकैकगर्दभे लग्ना पताका समदर्शयत् ।
एकैकसचिवस्याख्यां सम्राट्प्रतिनिधेः स्फुटम् ॥ १३ ॥
नेता रासभयात्रायाः स्वयमारुह्य गर्दभम् ।
पताकां वहति स्मोच्चैः सर्वेषामग्रतः सरन् ॥ १४ ॥
तत्र नामाक्षरश्रेणिम्र्याक्सवेलस्य निर्बभौ ।
सम्राट्प्रतिनिधेः कार्यनिर्वाहकसभापतेः ॥ १५ ॥
दशगर्दभयात्रैषा हस्तिनापुरवीथिषु ।
जनहासकरी स्वैरं प्रयाति स्म शनैः शनैः ॥ १६ ॥
राज्यभारं वहन्तोऽपि प्रजाक्षेमपराङ्मुखाः ।
सचिवास्तेऽनुकुर्वन्ति रासभान् भारवाहिनः ॥ १७ ॥
जमसेदपुरे कालायसयन्त्रमहालये ।
सर्वकर्मकराः कार्याद्विरेमुर्मासयुग्मकम् ॥ १८ ॥
इत्थमत्याहितैर्लोकैः क्रुद्धैराचरिते सति ।
शासकैरपराधोऽयं राष्ट्रसंघे निपातितः ॥ १९ ॥

टोटन्ह्यामाभिधः कश्चिदांगलेयो महत्तरः ।
एतद्विषयमुद्दिश्य ग्रन्थमेकमकल्पयत् ॥ २० ॥
तत्र राष्ट्रसभायाश्च नायकाः क्षोभहेतवः ।
आंग्लराज्यनिपाताय प्रवृत्ता इति सोऽलिखत् ॥ २१ ॥
किंच जापानपक्षीया इमे राष्ट्रसभाजनाः ।
तैरेव कारिताः सर्वेऽप्यनर्थाः प्राग् विचिन्तिताः ॥ २२ ॥
अमेरिकांग्लदेशेषु मृषोदन्तान् प्रकाश्य सः ।
विद्वेषो भारतीयेषु जनयामास सर्वतः ॥ २३ ॥
संघं मोचयितुं गान्धिरात्मानं चाभिशंसनात् ।
सम्राट्प्रतिनिधेः पत्रव्यवहारं व्यधाद्यथा ॥ २४ ॥
भारते बहवः सन्ति त्रासकाः स्वैरवृत्तयः ।
न तेषु गणनीयोऽयं राष्ट्रसंघसभाजनः ॥ २५ ॥
राष्ट्रसंघः किलामीषां दुराचारान् विगर्हते ।
यदहिंसाविरुद्धं स्यात्तन्मे दहति मानसम् ॥ २६ ॥
एकमेवोत्तरं देशप्रभोः पार्श्वादुपाययौ ।
तवैव पत्रमाख्याति स्पष्टं वः सापराधताम् ॥ २७ ॥
तथा हि वृत्तपत्रे वो यो लेखः संप्रकाशितः ।
तत्र हिंसैव युष्माभिः कार्यत्वेन प्रशंसिता ॥ २८ ॥
इत्याक्षेपवचः प्राप्य गान्धिरुत्तरमब्रवीत् ।
किशोरमश्रुवालस्तदलेखीदविवेकतः ॥ २९ ॥

बन्धनस्थाय मे लेखस्तदीयो न प्रदर्शितः ।
न चान्यनेतृमुख्येभ्यः पूर्वमस्य प्रकाशनात् ॥ ३० ॥
सम्राट्प्रतिनिधिर्गान्धेः समाधानसदुक्तिभिः ।
यदा प्रत्यायितो नासीत्तदासौ पुनरब्रवीत् ॥ ३१ ॥
प्राड्विवाकसभा काचित्प्रस्तुतार्थविचारणे ।
कल्प्यतामथ भूतार्थः काले निर्णयमेष्यति ॥ ३२ ॥
इति सानुनयं भूयः प्रार्थितोऽपि महात्मना ।
सम्राट्प्रतिनिधिर्दर्पात्तदीयोक्तिं निराकरोत् ॥ ३३ ॥
अथाधिकारिमुख्यस्य न्यायविद्वेषविस्मितः ।
दुष्कृत्यानां च वाहुल्यादासीत्परमदुःखितः ॥ ३४ ॥
शासकानामधर्मस्य त्रासकानां तथागसः ।
शुद्धये चात्मदोषस्य निश्चिक्ये प्रायमासितुम् ॥ ३५ ॥
वैद्यैस्तद्देहदौर्बल्यादत्यन्तानर्थशङ्किभिः ।
वारितोऽपि महात्मासौ विचचाल न निश्चयात् ॥ ३६ ॥
उपावासान्तपर्यन्तं स्थीयतां बन्धनाद्बहिः ।
इत्याज्ञां शङ्कितानिष्ठः शासको मुनये ददौ ॥ ३७ ॥
करिष्येऽत्रैव कारायां व्रतं प्रायोपवेशनम् ।
हन्त प्रासादकल्पेऽत्र कृपयास्मि सुखोषितः ॥ ३८ ॥
इत्युक्त्वाथ व्रतीन्द्रोऽयं निश्चिते दिवसे व्रतम् ।
उपवासं समारेभे संनिधौ स्वानुयायिनाम् ॥ ३९ ॥

सप्ताहद्वितये याते शिवरात्रिदिने मुनिः ।
निःसत्त्वतामुपेत्याभूदवसन्नकलेवरः ॥ ४० ॥
कस्तुराम्बासरोजिन्यौ तथान्ये सहवासिनः ।
शङ्कितात्याहितास्तस्थुर्व्याकुलीभूतचेतसः ॥ ४१ ॥
भयानकदशोदन्ते प्रसृते सर्वतः क्षणात् ।
प्रार्थनामखिलं राष्ट्रं चकार परमात्मनः ॥ ४२ ॥
मोहमय्याः समापेतुस्त्वरया भिषजांवराः ।
सदुपायचिकित्साभिस्तं शनैरुदजीवयन् ॥ ४३ ॥
शिवरात्रिदिने तस्मिन्नुत्सवानन्दितो जनः ।
स्वास्थ्यमापादितं श्रुत्वा द्विगुणामोदमन्वभूत् ॥ ४४ ॥
जागरूकैस्ततो मित्रैर्गृहिण्या चोपसेवितः ।
सप्तभिर्वासरैः शिष्टैर्व्रतशेषमपूरयत् ॥ ४५ ॥

इति सौं. क्षमायाः कृतिपूत्तरसत्याग्रहगीतायां मिथ्याभिशंसनो नाम पञ्चचत्वारिंशोऽध्यायः ।

षट्चत्वारिंशोऽध्यायः ।

कस्तुराम्बा चिरक्लेशमनुभूय रुजान्विता ।
शिवरात्रिदिने पुण्ये वत्सरान्ते दिवं गता ॥ १ ॥
दहनं माधवस्यासीद्यत्र सौधाङ्गणे पुरा ।
तत्रैवारोपिता साध्वी चितां मन्त्राग्निसंस्कृताम् ॥ २ ॥

गान्धिरेकान्तमाश्रित्य प्रार्थयामास सद्गतिम् ।
परत्र निजगेहिन्यै निधये गुणसम्पदाम् ॥ ३ ॥
स्मरति स्म पुरावृत्तं प्रियया सहजीवने ।
स्वदेशे चाफ्रिकाखण्डे सुखदुःखशतं मुनिः ॥ ४ ॥
तदात्मा शंसति स्मैनं प्रेयसीगुणसम्पदम् ।
सावित्र्यरुंधतीसीताप्रमुखा योषितः स्मरन् ॥ ५ ॥
तस्याश्च स्मारकं किञ्चिन्महत्कार्यं चिकीर्षवः ।
देशजास्तद्गुणप्रीताश्चक्रिरे द्रव्यसंग्रहम् ॥ ६ ॥
आंग्लपञ्चममासस्य महात्मा पञ्चमे दिने ।
प्राप्य शासितुरादेशं बन्धनान्मोचितोऽभवत् ॥ ७ ॥
सोऽयं भानूदये ध्यानं निधाय परमात्मनः ।
पुष्पमालाद्वयो हस्ते जगाम बहिरंगणम् ॥ ८ ॥
प्रियाया माधवस्यापि चितास्थानेऽथ मालिकाम् ।
एकैकां स्थापयामास प्रीत्या स्मृतिशताकुलः ॥ ९ ॥
आत्मकारायितं गेहं देही मुक्त इव त्यजन् ।
प्रमोदितः सरोजिन्या ययौ मोहपुरीं मुनिः ॥ १० ॥
दर्शनोत्सुकवृन्दानि पुरे परिजिहीर्षया ।
मार्गेऽसौ दादरग्रामे धूमयानादवातरत् ॥ ११ ॥
ततो गत्वा जुहुग्रामं सागरोपान्तवर्तिनम् ।
निवासमग्रहीद्गान्धिः सुहृदः कस्यचिद्गृहे ॥ १२ ॥

सेव्यमानः सरोजिन्या मन्दवातैः सुखायितः ।
मासमेकं निनायात्र सार्वभौमः क्षमावताम् ॥ १३ ॥
तन्मासाभ्यन्तरे लोका गान्धेर्दर्शनमिच्छवः ।
प्रत्यहं भिन्नपक्षीया जुहुग्राममुपाययुः ॥ १४ ॥
निवारयितुमिच्छन्ती वाक्प्रयासं महात्मनः ।
स्वयं सरोजिनी सर्वैः सविनोदमभाषत ॥ १५ ॥
सायं सायं जुहुग्रामे पुलिनेषु पयोनिधेः ।
तनोति स्म मुनिः श्रेष्ठो भगवत्प्रार्थनाविधिम् ॥ १६ ॥
उपत्रिंशत्सहस्राणि जनानां समुपाययुः ।
धर्मतः कुतुकाद्भक्त्या तद्वाग्रसपिपासया ॥ १७ ॥
मिथः पुलिनविस्तारे सान्द्रसंमिलितो जनः ।
विभाति स्म महानादो द्वितीय इव सागरः ॥ १८ ॥
मुम्बापुरीं समारभ्य पञ्चकोशान्निवेशिताः ।
जलकुम्भा महामार्गे सौकर्यार्थं जलार्थिनाम् ॥ १९ ॥
प्रचण्डग्रीष्मसंतापमनादृत्य महाजनः ।
त्वरते स्म जुहुग्रामं मुक्तकार्यान्तरो मुदा ॥ २० ॥
भानोरस्तमये काले कुटीरान्निर्गतो मुनिः ।
अवलोक्य जनः प्रोच्चैरभ्यनन्दज्जयोक्तिभिः ॥ २१ ॥
उपविष्टो यदा गान्धिस्तुंगपीठे स्मिताननः ।
तदाभवज्जनस्तोमो निःशब्दनिभृतोन्मुखः ॥ २२ ॥

प्रार्थनान्ते समुत्थाय स्थित्वा बद्धाञ्जलिः क्षणम् ।
जयशब्दैः समस्तानां प्रत्यगादभिनन्दितः ॥ २३ ॥
एवं सामूहिको नित्यं प्रदोषे प्रार्थनाविधिः ।
मासं प्रववृते लोकान् वितन्वन् मुदितान्तरान् ॥ २४ ॥
ततो वर्षागमात्पूर्वं जुहुग्रामं विहाय सः ।
मासद्वितयविश्रान्त्यै क्षेत्रं पञ्चगणीं ययौ ॥ २५ ॥
वन्यैः सुरभिले पुष्पैर्गिरिकुञ्जे सुखोषितम् ।
प्राप्तः श्रीराजगोपालाचार्यः संदर्शनोत्सुकः ॥ २६ ॥
विचारै राज्यनिर्वाहप्रतिबन्धनिबन्धनैः ।
विनोदैश्च सरोजिन्या दिवसान्निन्यतुः सुखम् ॥ २७ ॥
पाकिस्थानप्रवादेऽसौ पक्षपाती गृहागतः ।
गान्धिं स्वमतमानेतुं प्रयेते बहुयुक्तिभिः ॥ २८ ॥

श्रीराजगोपालाचार्य उवाच ।

हिन्दुमुस्लीमवैषम्यं स्वराज्यप्रतिबन्धकम् ।
वदन्तः शासका नित्यमस्मानेव क्षिपन्त्यमी ॥ २९ ॥
अत एवापनेतव्यो विघ्नोऽयं सदुपायतः ।
तच्च राष्ट्रविभागेन सुकरं प्रतिभाति मे ॥ ३० ॥
तस्मात्तत्पक्षनेतारं जिन्नार्यमनुरञ्जय ।
पाकिस्थानानुमोदेन भारतस्य विमुक्तये ॥ ३१ ॥
एतदर्थे हि भवता द्रष्टव्यो मन्त्रणाय सः ।
हिन्दुमुस्लीमयोः शीघ्रं सौमनस्यं भवत्विति ॥ ३२ ॥

एवं तेनानुशिष्टोऽपि नासौ प्रत्यायितोऽभवत् ।
तथापि मित्रनिर्बन्धाज्जिनार्यं व्यलिखन्मुनिः ॥ ३३ ॥
तदानीमेष जिन्नार्यः कश्मीरेषु कृतस्थितिः ।
ततो मासद्वयादूर्ध्वं प्रतिजज्ञे समागमम् ॥ ३४ ॥
अथ भाद्रपदे मासि निश्चिते दिवसे मुनिः ।
द्रष्टुं जगाम जिन्नार्यं मोहमय्यां तदालये ॥ ३५ ॥
प्रत्यहं पञ्चहोरास्तौ हिन्दुमुस्लीमनायकौ ।
मन्त्रयाञ्चक्रतुर्जोषं दिनानामेकविंशतिम् ॥ ३६ ॥
उक्तपूर्वविभागेषु पाकिस्थानं प्रतिष्ठितम् ।
इच्छति स्म स जिन्नार्यो विनापि जनसंमतिम् ॥ ३७ ॥
हिन्दूनामल्पसंख्यानां तत्तद्भागनिवासिनाम् ।
लोकक्षेमविधेर्भारं स्वेच्छया वोढुमैहत ॥ ३८ ॥
मुस्लीमानां जनाङ्गत्वं राष्ट्रसंघसभाजनैः ।
स्वीकार्यं प्रथमं तावदिति साग्रहमब्रवीत् ॥ ३९ ॥

गान्धिरुवाच ।

पाकिस्थानविभागेषु प्रजानामार्थिकी स्थितिः ।
अतिसंकटहेतुः स्याज्जनविक्षोभकारिणी ॥ ४० ॥
भारतस्यावशिष्टानां देशानां भयदायिनी ।
भविष्यति न संदेहस्तस्माद्राष्ट्रं न खण्डयेत् ॥ ४१ ॥
तथा पञ्चनदेष्वेते सिक्खलोकाश्च हिन्दवः ।
शासनादपरंज्येरन् पाकिस्थानप्रकल्पितात् ॥ ४२ ॥

अत एव सखे भूयः शक्यमत्र ब्रवीम्यहम् ।
समष्टिवरणं कार्यं पाकिस्थानविनिर्णये ॥ ४३ ॥
मतं सर्वसमाजानामनुकूलं भवेद्यदि ।
पाकिस्थानप्रबन्धोऽस्तु तत्र चर्चा प्रशाम्यति ॥ ४४ ॥
एवं सहेतुकैर्वादैरन्तःप्रत्यायितोऽपि सन् ।
जिन्नार्यो न जहौ हन्त पाकिस्थानदुराग्रहम् ॥ ४५ ॥
इत्थं संधानसंलापः श्रीमतोर्गान्धिजिन्नयोः ।
चिरकालप्रवृत्तोऽपि बभूवैव निरर्थकः ॥ ४६ ॥

इति सौ. क्षमायाः कृतिषूत्तरसत्याग्रहगीतायां जिन्नागान्धिसमागमो नाम षट्चत्वारिंशोऽध्यायः ।

सप्तचत्वारिंशोऽध्यायः ।

अचिरादथ संत्यज्य गान्धिर्मोहमयीं पुरीम् ।
सेवाग्राममगाल्लोकैश्चिरकालप्रतीक्षितः ॥ १ ॥
ग्रामीणा ये पुरा तस्य प्रवासाद्दुर्मनायिताः ।
प्रफुल्लवदनास्तेऽमी बभूवुर्दर्शनोत्सुकाः ॥ २ ॥
वीथयः सिक्तसंमृष्टाश्चारुपल्लवतोरणाः ।
गृहा राष्ट्रध्वजै रम्यैर्बभूवुश्च विभूषिताः ॥ ३ ॥
प्रवेशद्वारमारभ्य रथ्यामुभयतो जनः ।
श्रेणीभूय विनिष्ठोऽभूद्बालस्त्रीवृद्धसङ्कुलः ॥ ४ ॥

अभ्यनंदन् जयालोकैर्जनास्तेजस्विनं मुनिम् ।
उदयोन्मुखमारावैर्भास्वन्तमिव पक्षिणः ॥ ५ ॥
बन्धनादागते गान्धौ पुष्पाणि ववृषुर्जनाः ।
अयोध्यामागते रामे वनवासादिवामराः ॥ ६ ॥
कस्तुराम्बास्मृतिद्रव्यं नानादिग्देशसंचितम् ।
समर्पयितुमायाता गान्धये प्रमुखा जनाः ॥ ७ ॥
विधेयं शुभकार्यं तत्तस्य जन्मदिनोत्सवे ।
इति निश्चितपूर्वं तैरासीत्समितिमण्डले ॥ ८ ॥
अथ जन्मदिनात्पूर्वं सेवाग्रामं समाययुः ।
सरोजिन्यादयः स्निग्धाः केचिदेव निमन्त्रिताः ॥ ९ ॥
अथ निर्दिष्टपुण्याहे नैत्यकप्रार्थनोत्तरम् ।
धनराशिर्मुनेरग्रे समानीयत सादरम् ॥ १० ॥
निधाय तिलकं भाले कण्ठे मालां मुनेस्ततः ।
कराभ्यां धनमादाय निजगाद सरोजिनी ॥ ११ ॥
किं करोति भवानेतद्धनं धृत्वा व्रजामि चेत् ।
कर्मण्येतादृशे नूनं निपुणासि न संशयः ॥ १२ ॥
इति प्रश्नोत्तरं प्राप्य स्मयमाना सरोजिनी ।
सपादकोटिसंख्याकान् रूप्यकान् मुनये ददौ ॥ १३ ॥
तदादायाब्रवीद्गान्धिरिदं हि विनियोज्यते ।
शिक्षणाय प्रतिग्रामं शिशूनां योषितामिति ॥ १४ ॥

तद्दिनेऽथ सत्याग्रहानां शरदां पञ्चसप्ततौ ।
मुदा व्यजृम्भत ग्रामे तज्जन्मदिवसोत्सवः ॥ १५ ॥
इत्येतद्दीर्घमाख्यानं मुनेस्तस्य चिरायुषः ।
वर्णितं क्षमया तच्च श्रोतुमर्हन्ति साधवः ॥ १६ ॥
एष सत्याग्रहाचारो दिव्यो धर्मः सनातनः ।
तच्छक्तिमुपजीवन्ति कार्यसिद्धिषु तद्विदः ॥ १७ ॥
अहिंसासत्यमक्रोध इति यस्याम्बकत्रयम् ।
तस्मै सत्याग्रहाख्याय त्र्यम्बकाय नमो नमः ॥ १८ ॥
नमः स्वातंत्र्यरूपाय देवाय परमात्मने ।
यत्कटाक्षविलासेन क्षीयन्ते दैन्यराशयः ॥ १९ ॥
प्रभवे सर्वविद्यानामाकरेऽखिलसम्पदाम् ।
भारतेऽत्र निरातङ्का स्वराज्यश्रीर्विराजताम् ॥ २० ॥
जयतु जयतु गान्धिः शान्तिभाजां वरेण्यो
यमनियमसुनिष्ठः प्रौढसत्याग्रहीन्द्रः ।
हिमरुचिरिव पूर्णः सान्द्रलोकान्धकारम्
विशदसुनयबोधैरंशुजालैर्निरस्यन् ॥ २१ ॥

इति सौ. क्षमायाः कृतिभूतसत्याग्रहगीतायां गान्धेर्जन्मोत्सवप्रस्तावो नाम सप्तचत्वारिंशोऽध्यायः ।

मोहमय्याम् ।

1

GANDHI VISITS THE VICEROY

[1-4]

After his release from the Yeravda jail in 1931, Mahatma Gandhi stayed a few days in Bombay before going to his Āśram on the bank of the Sabarmati. This river which had dried up since his departure some years ago, now overflowed and danced with joy as if to welcome the sage. In the outskirts of the Āśram, birds which had remained silent so long, now greeted him with an outpour of sweet warbling. The great patriot remained at the Āśram a few days before proceeding to Simla for an interview with the Viceroy.

[5-16]

He stayed there with Smt. Amrit Kaur who, though born of a prince, had renounced all luxuries and taken the vow of Satyāgraha. She waited upon Gandhi as Draupadi upon Lord Krishna. Fanned by the fragrant Himalayan air wafted through pine forests, Gandhi started for the Viceregal House with a set purpose. It is said that the Sage Nārada of the Primeval age revelled in warfare between Gods and demons. Clad in a cloth of gold tissue and decked with necklaces of corals, he used to urge Indra to fight; but to Gandhi the sage of today a fight between the Ruler and the

Ruled has always been distasteful. In a short dhoti and a piece of khadi covering his shoulders, he arrived at the Viceregal palace and became the cynosure of every eye. Though fragile he beamed with lustre, though humble he looked mighty.

[17-26]

At the portals of the palace stood erect, tall, broad-shouldered Sikh bodyguards, holding silver maces in their hands. As they saw Gandhi enter the gate, they bowed to him reverentially. Lord Irwin, the Viceroy, welcomed Gandhi as Duryodhana had welcomed Lord Krishna in the prehistoric times. The Crown Representative suggested his visitor's attending the forthcoming Round Table Conference in London. At the same time he insisted that the Boycott movement should cease, for, he said, it created a bad feeling between Britain and India. Gandhi said that he would certainly go to London if it were for the good of his country. At the same time while imploring the Viceroy to repeal the Salt Tax which had distressed the poor, Gandhi added:

"Salt was made by the Creator for the nutrition of human beings and no Ruler has a right to snatch it from them. If a King can levy a tax on salt why not, then, on air, water and even fire? Let there be an eternal bond of friendship between England and India and hence, I beg of you to remove the Salt Tax and release the political prisoners who are languishing in jails."

[27-32]

The Viceroy having consented, Gandhi felt somewhat relieved. In the primeval times the Divine Sage, Lord Krishna, wishing to negotiate peace with Pandavas and Kaurawas, went to Duryodhana's palace but the latter did not care to abide by his good advice. His efforts being thus frustrated, Lord Krishna returned to his city disappointed. But the earthly sage of today, went away partially satisfied. He was not, however, over-jubilant, for the attainment of complete Swaraj was then his one and only goal. Wise men are not satisfied until they achieve their object.

The Gandhi-Irwin Pact was duly made but has remained merely in name ever since.

2

GANDHI GOES TO EUROPE

[1-6]

In the spring of 1933 the Congress session met at Karachi when Mahatma Gandhi was unanimously elected its sole representative at the forthcoming Round Table Conference. The following was the mandate of the Congress.

"We want Mahatma Gandhi to fulfil our mission, namely, the attainment of complete Independence of India. The question that has to be discussed at the Conference is that India should be independent with regard to the army, finance, and foreign affairs."

[7-15]

Within a few months Gandhi was ready to start for the R. T. C. Before his departure, thirty-five thousand people gathered on the Azad Maidan in Bombay to hear his voice. And indeed, as the vast crowd sat breathless, words flowed from his mouth like veritable pearls:

"I solemnly promise you, my friends," he said, "that I shall strive for the welfare of my country with all my heart. I shall try to bring relief to my countrymen by means of Ahimsa alone. For that is the divine weapon of good people. If I should fail you, you must stone me to death. There should be no mercy, for an enemy is preferable to a betrayer. At the R. T. C. I shall speak of our cherished goal of complete Independence. Believe me, brothers and sisters, the lamp of truth alone will dispel the darkness of our misery. Meanwhile, keep up your faith in Satyagraha and do not resist the Ruler by violence. Sacrifice for one's motherland is bound to produce a good result. And no suffering borne for his mother is too great for a good son."

[16-19]

As he spoke, Gandhi was considerably moved. His speech brought comfort to the vast crowd before him. Beautiful flowers were offered to him. He touched them as he touched the hearts of the people with wise words.

The following day, Gandhi, the idol of his countrymen, started on his voyage cheerfully. On account of the monsoon, the sea was rough and was put to shame as it were by his peaceful atmosphere. The great crowd gathered at the mole, continued cheering him until the steamer looked like a mere speck on the horizon and then, vanished out of sight.

[20-27]

On board the steamer Sarojini, Mira Ben and his son attended on him and he spent the day in meditation and spinning. The ship tossed by gigantic waves performed a boisterous dance as it were and gradually as the sea became calm, quieted down as though thoroughly exhausted. First at Aden, then at Port Said, when the steamer halted, each jetty was crowded with hundreds of Indians. The great big trays laden with flowers and fruit that were brought for Gandhi filled the boat as they did his fellow passengers with amazement. Englishmen, who had always ridiculed Gandhi and Satyagraha, began to realize his greatness and spoke to him cordially. Little children who had been formerly prevented by their mothers from approaching him now begged him for sweets, Englishwomen who had looked upon him as an enemy were now ashamed of their ignorance and started chatting with him. Young girls, hearing the hum of his spinning wheel, gave up games on board and tried to spin with him.

[28-36]

At the end of the thirteenth day, the steamer arrived early in the morning at Venice, a beautiful city not unlike Srinagar. The citizens who had heard of Gandhi's arrival, awaited him, bubbling with curiosity. When the steamer was anchored they filled the place with cheers of welcome. Those who could speak English conversed with him; others, delighted to see him, whispered amongst themselves: "Could this peaceful man be St. Peter? Or could he be Jesus himself, the liberator of the distressed?" Such were the strange remarks of the Italian people who have no race prejudice. Good people are not carried away by external appearances. Children eager to take his autograph and vying with each other, surrounded Gandhi with small albums in their hands. When he, clad in pure khadi, got down from the boat, the crowd followed him to the railway station. As the train to London was about to leave, the Italian crowd vociferously shouted, "*ariva derchi*" "*ariva derchi*" (Let us see you again! Let us see you again!).

3

THE SECOND ROUND TABLE CONFERENCE

[1-5]

When Gandhi arrived at the great cosmopolis, Londoners, amazed at his simple garb, followed him with great curiosity. Wherever he was seen, photo-

graphers focussed him as astronomers a new star. Some people called him a yogi, others a naked fakir, while some others dubbed him as a juggler. But wise Englishmen called him a savant. Gandhi, equally indifferent to praise or censure, was amused to read accounts of himself in the newspapers. One can hardly expect people who attach undue importance to external appearences to realize the greatness of men like Mahatma Gandhi.

[6-17]

In the month of October when the autumnal moon was at the height of her glory, the second Round Table Conference began. There were delegates who were opposed to the Indian National Congress such as Shuffi, Huq, Jinnah and others : Pal and Ambedkar, the leaders of Indian Christians and the depressed classes respectively; Sapru, Jaykar, and a few wealthy British merchants long settled in India. Besides these were patriots like Pandit Malaviya, Orator Sarojini and others. Lastly, ministers from Baroda, Bikaner, Mysore, Gwalior, and other Indian States attended the Conference to pay their homage to the Sovereign. Gandhi knew that there were some leaders who would welcome a separate electorate. He was entirely against it for, in his opinion, the depressed classes who had uptil now occupied the lowest status in the Hindu society, would by a separate electorate be in a far worse position. Opposed to their removal from the

Hindu fold he held a quiet consultation with the leaders of the depressed classes and other delegates. But he found himself frustrated at every step. When there is a question of self-interest, selfish persons think little of their brethren, or their motherland. If these men had only accepted Gandhi's viewpoint, the sun of Independence, breaking through the black cloud of slavery, would have shone out by now in India.

[18-36]

The King opened the Conference. When Gandhi rose to speak, he expressed his views in a bold and dignified speech:

"By the command of the Indian National Congress, I stand before your Majesty to proclaim our fitness for obtaining complete independence for India. This includes full control of the army, finance, and administration of foreign affairs. When we get the control of the army it does not mean that the British officers and commanders will have to leave us. On the contrary, we would expect them to train our countrymen. When the British transfer the Government to us, they should give counsel to Indian soldiers about their duty to their country so that they realize that by obeying orders they serve her as though she were their long-lost mother now recovered: We do not wish to have freedom for pride or self-glorification, nor to show to the world that we have severed our connexion with the British. We want them

to be our colleagues until such time when either of us would like to part company peacefully. All we want is equality without the slightest discrimination. Once I was proud to be a British subject but in course of time I lost faith in it. I prefer now to be called a rebel to being a slave. We want citizenship in a representative Government of our own and not in the commonwealth of British Empire.

"A good understanding between a Ruler and his subjects is beneficial to both. And may God keep an unbreakable bond of friendship between us and the British. But such a partnership is only possible in a free India. That is the wish of the Indian National Congress."

[37-45]

When Gandhi's eloquent speech ended, the President of the R. T. C. announced that whatever had been decided at the first Round Table Conference held good, namely, Dominion Status for India and Federal Government, with separate electorates; and that arrangement would soon come into force. After this unexpected announcement Gandhi while thanking the President at the end of the meeting said that it pained him to say that thenceforth their paths were sundered apart.

And thus ended the second R. T. C. at which Gandhi's speech had seemed like a cry in a wilderness. Before he left England, he received pressing invitations

from numerous associations to speak on the political situation in India. Righteous men who heard him felt convinced by Gandhi's speeches, others blamed their own countrymen in India. And Mahatma Gandhi though not successful in his mission, did not despair. The brave do not cease striving until they reach their goal.

[46-52]

On his way homo he went with his party to Switzerland of the almost Himalayan grandeur. His learned friend Romain Rolland who lived there was his host. It was he who had acquainted the West of the essence of Satyagraha and of Gandhi's noble life. Indeed, the deeds of great men cannot but appeal to savants. Gandhi spent a few days in the beautiful country of Switzerland, enjoying its salubrious climate and talking to his host intimately about the political and social problems of India. It was not, however, long before letters came from home informing Gandhi of the despair of his countrymen at his failure at the R. T. C., and anxious to remove the cloud of their despondency, he hurried back to India.

4

NO-TAX CAMPAIGN

[1-6]

The No-Tax campaign in Bengal and the U. P. was followed by disturbances everywhere.

Terrorists, incensed with oppression and bent on the destruction of white people, committed reckless crimes. At Tipperah, Dacca, Midnapore and other places, magistrates were nearly killed and others injured. The magistrate at Tipperah was put to death by two young women. Alas! that a murderous tendency should be found even in women!

Some innocent Congressmen, suspected of inciting these crimes were punished, while others were interned. Congress leaders condemned these atrocities, nevertheless they were held responsible by the Government.

[7-12]

Soon after his return to India, Gandhi went to Simla to interview the Viceroy to plead for the innocence of Congressmen. But when he got there, the Viceroy sent him a message that he would welcome Gandhi provided the latter was not going to discuss about the outrages. Gandhi answered that he was not prepared to acknowledge the crime of his countrymen. If His Excellency did not give him a right hearing and would not consider the cases of the accused in a just manner, Civil Disobedience Campaign would be launched again. The Viceroy replied that no well-established Government would tolerate such an unlawful threat made by a national organization.

[13-24]

Finally, his last effort at a reconciliation having failed, Gandhi declared Civil Disobedience. No sooner

had he announced the programme than he was arrested and imprisoned in the Yaravda jail in Poona. Sardar Vallabhbhai Patel and other leaders by hundreds were rushed into prison like animals in a pit. To strike terror into the hearts of the people, most cruel and unprecedented ordinances were enacted. A number of strange laws sprang up like mushrooms during the monsoon. For instance, a man or a woman merely suspected of following the programme of Satyagraha, could be arrested by an officer of the Government. Similarly, he had the right to confiscate anybody's money and property and even to jail him without a trial. He could also punish or imprison Congress volunteers who prevented agriculturists from paying the land tax. Any organization suspected of breaking laws would be proclaimed punishable. Also, those who stopped the sale of foreign goods could be arrested and sent to jail. Similarly, any one shouting the slogan "Boycott British Goods" would be punished at any officer's discretion. Thus this poisonous plant of relentless ordinances leading to thousands of afflictions, spread out its roots all over India.

[25-35]

The new Viceroy of India, Lord Willingdon, thought he could crush the Congress within six weeks. But he did not know its real strength for, indeed, the tree of Satyagraha bears fruit only after a long time. In the previous struggle of Satyagraha twenty-five thousand

persons went to jail but now within ten months over ninety thousand were locked up behind the prison bars. Old men, women and children were tortured by policemen who tried to extort secrets of the Congress programme. Indeed, they say that Yama's* tortures are unbearable. But little do they know of the harassment of the police and of their threats. "Where are the Congress papers? Where are your Congress volunteers?" were their perpetual queries, accompanied by a lathi charge. A certain man had had his hair pulled out one by one by the police who wanted to force him to reveal the activities of the Congress. But this brave Satyagrahi kept his mouth sealed. Even the fierce rays of the sun cannot unfold the petals of the night lotus.

In spite of this repression, however, the Congress continued its activities. A similar struggle of Satyagraha had never been seen bofore.

5

CONGRESS AT DELHI

[1-6]

It was surmised that the flame of the Congress had been entirely extinguished. Yet even a navigator sometimes knoweth not of the submarine fire concealed in the depths of the sea.

---

* Death

Although banned, the annual session of the Congress was held for a few short minutes at Delhi that year when four resolutions were announced :

1. "Acquisition of complete Independence.
2. Congratulations to the heroes of various Provinces.
3. Mahatma Gandhi's order to be carrried out with implicit faith in his judgement.
4. Congratulations to all men and women in different provinces who had been non-violent under grave provocation.

These four resolutions which were passed at the meeting came to the knowledge of the Government.

[7-10]

Pandit Madan Mohan Malaviya, the President of the Congress, was arrested on his way to Delhi but was soon released. He was the only one who had been kept out of prison when the other leaders were incarcerated. In spite of his advanced age, this revered gentleman worked ceaselessly for the national cause with inexhaustible energy and always instilled patriotism into the hearts of his countrymen. Endowed with great integrity, he did not hesitate to give a statement to the press of the outrageous behaviour of Government officials.

Many young men when they had any difficulty, approachd him for the solution of their problems.

6

SATYAGRAHA BANNED

[1-4]

Before going to jail, Vallabhbhai Patel had made a list of those men who were fit to be the Presidents of the Congress. As each new President was arrested another filled his place. Some remained a week before being rushed into jail, others two or three days, while some others even a few hours. Those who remained behind did not despair but on the contrary were engrossed in greater activities.

[5-12]

Volunteers stood in the market, imploring tradesmen to boycott the sale of British cloth, liquor and other articles. They tried to impress upon them that by the sale of British goods, they were encouraging England's prosperity and by not selling khadi, they added to India's poverty. "Do not be the cause of your country's ruin. Desist at once from touching other country's produce,"—thus appealed the volunteers, who were beaten and sent to jail. In Bengal and the U. P., volunteers urged agriculturists not to pay the land tax. In many provinces, people manufactured salt in defiance of the law and were at once jailed. To celebrate the Independence Day, or Gandhi or Nehru day the national flag was hoisted. The police tore it to pieces and hundreds were arrested.

As printing presses were confiscated by the Government, hand-written bulletins were circulated so that the people would know everything about the daily occurrences, such as the harassment of the imprisoned men by the police and the torture of others who were engaged in Congress activities.

[13-18]

The jails were filled with arrested men like slaugher-houses with sheep. Most of these political prisoners were put in the C class and treated by jailors like ordinary criminals. In the B class there were only a very few prisoners whereas the A class remained empty. Nevertheless, the Congress activities continued as vigorously as during the first Satyagraha campaign but the intensity had somewhat diminished.

Repression of the Government deepening, their tyranny became greater every day.

Meanwhile the Congress though depleted of its funds, received large sums of money from anonymous donors.

7

THE WHITE PAPER

[1-3]

While Gandhi was serving his term of imprisonment at Yeravda, Lord Lothian, an English diplomat,

arrived in India with his committee sometime in January 1932. He came to work out the plan of a separate electorate. He was deputed by the British Government which had ignored Gandhi's speech at the Round Table Conference.

[4-10]

Immensely distressed at the thought of a separate electorate, Gandhi was determined to oppose the White Paper at any cost. He felt certain that it would crush all national aspirations and would darken the hearts of the people; and as the greatest friend of the depressed classes, he wrote his views to Mr Samuel Hoare, the then Secretary of State for India. The latter sent a dry answer, asking Gandhi to await Lord Lothian's arrival with regard to the electorate question. At the same time, he wrote that Lord Lothian would give the utmost consideration to Gandhi's point of view but the final decision would rest with the Prime Minister, Mr McDonald. In a short time the latter announced that the depressed classes would have an electorate separate from caste Hindus and would be given greater privileges.

[11-18]

On the announcement of the award, Gandhi resolved to fast unto death and informed the Prime Minister of his intention. The news of his intended fast spread all over India like a forest conflagration, burning the hearts of the people with anxiety. While

the whole country was fretting for Gandhi, Pandit Malaviya and others gathered in Poona to see him but Gandhi prevented them from coming to the jail. Thousands of messages came from every part of the country, imploring Gandhi to give up the idea of the fast. As his friends struggled to save his life, his enemies ridiculed him. Petty-minded people called him hysterical, while others despised him as a cunning bully. Gandhi wrote a statement in answer to their unjust accusations as follows :

[19-26]

"I am not resorting to any ruse or a threat for the fulfilment of my object. Love for my country alone urges me to take this vow and I shall make this sacrifice for Truth, for the welfare of my country. In the sacred fire of sacrifice, I shall offer my fast as an oblation so that my countrymen may obtain its fruit. If there was anything dearer than my life, I would gladly give it just to wipe out the curse of untouchability. But alas! there is nothing dearer than my life. The uplift of the depressed classes is dearer to me than even Swaraj. Let the message of renouncement of untouchability be stamped on every heart, in every house, and thus bring solace to the depressed classes. During a long meditation, an inner voice which was distinctly audible, guided me in my action and inspired by that voice alone, I have resorted to this vow."

[27-29]

As Gandhi was intent on carrying out his vow, the caste Hindus decided to oppose the Prime Minister's decision. Pandit Malaviya and others, sensing an untoward result of Gandhi's fast, invited some of the leaders including Ambedkar, Rajendra and others to meet in Bombay.

[30-32]

Gandhi's friends Andrews, Lansbury and Polak gave publicity to his fast in England, its object and the gravity of the situation. These sympathetic and far-sighted Englishmen were aware of the fact that Gandhi's end would lead to a great catastrophe.

[33-44]

Meantime Rajah, a leader of the depressed classes, and himself a Śudra, rushed to Poona to beg of Gandhi not to fast. Cables poured from friends in England, requesting him to give up the idea of the fast. Gandhi wrote to the Prime Minister again, informing him of the avowed fast and its object:

"Although my decision of fasting unto death is painful to many people there is no other course for one who is devoted to the righteous cause. I shall not change my decision even if I am released by the Government. Alas! there is no other way on earth for me to oppose you. I may be wrong in thinking that your award would prove disastrous. In that case my death would compensate my error and countless

men and women will be free from anxiety on my account. If on the other hand, my viewpoint is right as I am certain it is, I shall soon obtain the fruit of the sacrifice for Truth. I am inspired by God to undertake this vow and have infinite faith in the Divine inspiration. If God wishes, I may yet live for the service of mankind. There is no other resort for me but Him. Who can undo His will? No countryman of mine should be branded with the scar of untouchability, for in the division of four castes of India, this is not known."

But Gandhi's appeal made no impression on the Prime Minister.

8

REMOVAL OF UNTOUCHABILITY

[1-15]

Pandit Malaviya at last convened a meeting in Bombay which was attended by Ambedkar, Rajendra Prasad and others. It was then unamimously decided to ban untouchability. Before long these leaders, wishing to bring about a quick compromise, gathered in Poona and solemnly promised Gandhi that those who had been branded as untouchable, would thenceforth be known as Harijans. That they would thenceforth have the same privileges as other Hindus, such as of drawing water from public wells and of being admitted in schools and public institutions. That the leaders should,

as their sacred duty, remove other shameful handicaps against Harijans such as their exclusion from temples etc. That Harijans would have a right to be appointed to the highest posts and would be given an important consideration in the administration of the country. That the removal of the blot of untouchability would be the first law enacted on the attainment of Swaraj and that an appeal should be made to the Government to set aside every year a certain sum of money for the education of Harijans.

Such were the righteous resolutions passed at Poona, resolutions to purify the hearts of caste Hindus.

[16-24]

At sunset that day Gandhi, in the midst of his dear friends, conducted the evening prayer and later, happy at the prospect of the future uplift of Harijans, broke his fast. Sarojini served him his first sip of orange juice.

From Cape Comorin to Himalaya shone the halo of the Mahatma's fame and the fruit of his austere penance was shared by everyone in the land. Hundreds of men and women earnestly occupied themselves in the service of Harijans. The Government watched their intense activity with an envious eye and tried to prevent visitors from seeing Gandhi. His wife Kasturba was removed from his side. Thereupon, he represented to the Government that he could not do any work of the Harijan uplift without the help of his co-workers, and that he was as helpless as a wrecked ship without his

wife who had always helped him in the service of mankind. Subsequently, the Government complied with his request and the saintly Kasturba was lodged by his side again. Visitors connected with the Harijan uplift programme were also allowed to see him.

9

PANDIT MALAVIYA EXPOSES THE POLICE

[1-13]

Six months later, the annual Congress session though banned by the Government, was held at Calcutta. Pandit Malaviya who was to preside at the Session, was arrested by the police on his way to Calcutta. The arrest of this great man heightened the zeal of the people and of the delegates who had gathered for the Congress. In the absence of Pandit Malaviya Mr Aney was elected as the President. He accepted the great honour and as he was about to start with the proceedings of the meeting, he was arrested along with other prominent Congressmen. Amongst them was Sen Gupta's English wife and Mrs Nehru. A number of Congress delegates though beaten by the police with lathis, remained at the meeting fearlessly. And in that surging sea of humanity, disturbed by the police, the following resolutions were announced:

"We shall not accept anything short of complete independence and removal of the ordinances. Our struggle which is fair and just for the achievement of

freedom is to go on with vigorous activity. Foreign cloth to be boycotted always and Indians to wear khadi exclusively. The Government which represesses the subjects with ruthless law will not be obeyed by us. Patriotic Indians should not be deceived by the Prime Minister's new enactment of the White Paper which is intended to stabilize Britain's Imperialism."

[14-20]

At the close of the Congress session Pandit Malaviya and most of the Congress members were released from the police lock-up. As soon as Pandit Malaviya was set free he published a statement about the Congress session. He cited vivid instances of the lathi charge made by the police to disperse the meeting and challenged the authorities to hold an inquiry into the action of the police. But the Government, fully aware of the facts of the case, turned a deaf ear to Pandit Malaviya's challenge with their usual official hauteur.

10

GANDHI'S THREE WEEKS' FAST

[1-5]

After his release from the jail Gandhi again undertook three weeks' fast for self-purification as well as to help those whe were helping the Harijan cause. Before starting it, he made the following statement :

"After praying to God for my own purification and physical strength to help me, I shall fast for twenty-one days. I hope my friends will pray to God that I come off this test of Truth safely. May the party for whom I am going to fast be successful. Whether I live or die depends on God's will. I hope the Sanatanists ignore the result of the vow I have undertaken and pray to God that the face of Truth which has been closed by a golden receptacle be opened by the glory of righteous deeds."

[6-20]

As soon as Gandhi was released from jail he wrote in the *Harijan*:

"The burden of responsibility which is doubled by my release must be borne by me alone. I don't think it will give me any happiness, for the attempt in the quest of Truth will mean a great mental strain. If there is any agitation or discord among people, the object of my fast will be frustrated. I have now changed my mind regarding Civil Disobedience and all the brave people who have done it, deserve great praise. There should be no secrecy in the national activity. If people resort to it they are sure to fail. I therefore assure the leaders that our cause will not suffer even if there is only one man to practise Civil Disobedience openly. For attaining success, good character is essential. I beg of Mr Aney, the President of the Congress, not to launch Civil Disobedience until the end of my fast and request the

Government to repeal all the new ordinances and release all persons who have been imprisoned for Civil Disobedience. If by God's grace, I pass this Truth-test, I shall advise the leaders about my future programme according to the circumstances existing at the time. And if the Government do not think me too presumptuous I shall advise them also about an honourable compromise. If there is no reconciliation between the Government and the people, the latter will certainly be disposed to Civil Disobedience. The Government will again enact a lot of cruel ordinances and officials may harass people like wolfs terrorizing helpless kids."

11
MASS CIVIL DISOBEDIENCE ABANDONED
[1-9]

Gandhi further wrote:

"If the Government are really anxious to have peace, it will not be difficult to establish it if they seek the co-operation of the Congress. But could there be any question of reconciliation between the Ruler and his subjects so long as thousands of the latter are incarcerated? Nothing could be done as long as Nehru, Abdul Ghaffar Khan, Vallabhbhai and others are buried alive. While these men are in jail, others who are out of it will not abstain from Civil Disobedience. I request pressmen and other visitors not to disturb me, for it is not possible for me to discuss

politics while I am fasting. Let every one think that I am still in jail. I have taken this vow of two fasts to promise the Government to restore peace so that they may not think that I am taking advantage of my release. Let people not defy the Government directly or indirectly until the end of my fast. Even after going through this fast if there is gloom in the atmosphere, I shall request the Government to send me back to jail."

[10-14]

When Mr Aney knew Gandhi's views, he called off Civil Disobedience for two months. The Government, however, did not release any of the prisoners lest they start agitation again.

Just at this time came a letter from Vienna. It was written and jointly signed by Subhas Chandra Bose and Vithalbhai Patel, reproaching Gandhi for the cessation of Civil Disobedience which was tantamount to admission of defeat. They assured him that if the Congress changed its policy completely, Swaraj would not be far off.

12

EARTHQUAKE IN BIHAR

[1-5]

On account of his mother's illness Pandit Jawaharlal Nehru was released from the Allahabad jail. He remained near his mother until her end, then hastened to

Poona to see Gandhi. Since the latter's return from the R. T. C., they had not seen each other, both having been lodged in different jails. So when they met, they had a good deal to talk about the future political programme.

[6-19]

Meanwhile Gandhi abstained for the time being from further activity of Satyagraha and plunged himself in the Harijan programme. He wandered for ten months all over India, collecting the views of various provinces regarding anti-untouchability. If he succeeded, he told himself; in wiping out the blot of untouchability, he would fulfil the object of his life; otherwise, though living, he would be as good as dead. Nursing this thought constantly he convened a meeting in every town he visited. Every one of these meetings was crowded to overflowing. People placed at his feet vast sums of money, and to his great surprise he collected in a short time eight lakhs of rupees. His tour was a great success except that it was marred by two unfortunate incidents of violence as in Poona, when the municipal council wanted to congratulate him on his successful tour. As Gandhi, accompanied by his followers, arrived at the meeting and was about to accept the address, some unknown man threw a bomb towards him. Most fortunately however it burst elsewhere and injured a few persons and Gandhi was not hurt. The criminal managed to escape. Another incident happened at a meeting in Ajmere when a certain Brahman broke the

head of a man who was against anti-untouchability. Gandhi, distressed at this intolerant action, fasted a week for atonement.

[20-26]

Hardly had Gandhi finished his tour when a terrible earthquake befell the province of Bihar. Vast tracts of fields were completely destroyed. Public buildings, houses and huts were razed to the ground in a moment and several millions of families rendered homeless. In the twinkling of an eye, children were crushed and thousands of men and women died on the spot. When Gandhi heard this ghastly news, he was melted with pity and tears rolled down his eyes. He rushed immediately to Bihar where he spent a month, working day and night and showing the poor people a way to regain their livelihood. With a staff in his hand, he went on foot from village to village and acquainted himself with the most pitiable condition of the homeless villagers. Immediately he sent for a few young volunteers to help him in the rescue work.

[27-29]

The havoc that was wrought in Bihar by the cruel stroke of Destiny could not have been adequately described even by the greatest poets of yore. Twenty thousand persons were destroyed in a moment and all the harvest was buried under a heap of sand. Thousands of lakes, a countless number of houses and fields suffered complete annihilation.

[30-35]

Large sums of money poured in from all parts of the country for the relief of these unfortunate people who were sunk in a chaos of disaster. People from all the provinces contributed readily to the fund and in a few weeks a sum of twenty-seven lakhs of rupees was collected much to the astonishment of the Government. Amongst those who came to Bihar to render help was Nehru who served the afflicted people in person. Soon after, he spoke at two meetings in Calcutta, declaiming the severity of the Government officials and was soon arrested and sent to jail.

13
COUNCIL ENTRY

[1-3]

Six months later, a few Congress leaders including Mr Aney and others met in Poona. As there was a difference of opinion about Civil Disobedience amongst Congress members, Mahatma Gandhi decided to do it on his own. After that he was imprisoned, set free, again imprisoned and again released. Thus the Government played a cat and mouse game with him.

[4-14]

The All-India Swaraj Party which was formerly organized by Mrs Annie Besant, Mr Bhulabhai Desai, Dr Ansari had for a long time remained in a dormant state on account of the political upheaval in the

country. And to revive this slumbering organization a meeting under the presidentship of Dr Ansari was held in Delhi when a resolution about launching individual Civil Disobedience was passed. It was also decided that those who wished to keep out of it should try hard for election and after entering the Legislative Assembly strive to have all the ordinances as well as the White Paper repealed. The final decision of the Programme was to rest with Mahatma Gandhi. Almost immediately after the meeting, Dr Ansari and Mr Desai approached Gandhi who was then staying in a village of Saharsha in Bihar. It was his day of silence. Although he did not know what had passed at the All-India Swaraj Party meeting, he had already written a statement as to what he had thought about council entry :

[15-24]

"Every one knows why I am in favour of the council entry. Those who are not doing Civil Disobedience, should not only try for election but think it their duty to serve their country according to their own might. As I have said before, the lamp of Satyāgraha can be lighted even by one man if he loves Truth. Inspired by an inner voice, I am determined to shoulder the burden of Civil Disobedience alone. I am of opinion that the message of Satyagraha has not yet reached the hearts of the masses. During my tour I noticed that this spiritual message could spread

quickly but the efforts of the people have been slow. My volunteers were amazed to see the enthusiasm of the crowds gathered to meet me while we wandered from place to place. The spiritual power of Satyagraha is incomparable. The leader who knows its essence is the only one who can impart it to those who do not know how to use it.

[25-29]

"One should know the real efficacy of this weapon as a clever surgeon knows his instruments. Every one is not able to use it. Some may succeed if they have an expert in wielding this weapon and I have to be more careful than a surgeon, for, he has had a complete training while I am just a searcher. A Satyagrahi controls knowledge of everything. A pupil moves step by step. He sees his step but never looks in advance.

[30-38]

"The inmates of my Ashram do not think that Civil Disobedience should be used for obtaining Swaraj. I advise all the Congressmen to desist from Civil Disobedience. So long as I live, they should put that burden on me and be guided by me or some one who is more capable than I. I am the founder and organizer of Satyagraha and hence those who were initiated into Civil Disobedience by me, should give it up immediately. I am certain that there is no better path than the path of Satyagraha for getting India's independence. Brute

force holds no candle before its efficacy and it deserves a far higher place than violence and war. If the plan of Satyagraha is kindled by God it would even break the stony heart of a ruthless Ruler who strikes terror in the hearts of his subjects.

[39-46]

"I agree that those who offered Civil Disobedience have had some success but they have not succeeded in touching the Ruler's heart. Those who have consecrated their lives to selflessness and voluntary poverty and also those who are engrossed in an occupation for the progress of the nation and are ever keen about khadi, spinning and promoting unity, should be ready to do Civil Disobedience when the time comes. When the Ruler's heart is touched, then only Satyagraha will have won its fruit. Its truth must be searched by one man only. Satyagraha has never been put to test by us before, and that is why I am going to attempt it. Let me tell you again about its true nature. Satyagraha is not Civil Disobedience but a search after Truth by men of patience who use its power with Ahimsa alone. Some of you might ask what you should do after giving up Civil Disobedience. Well, here is my reply.

[47-53]

"Untouchability, I say again, should be wiped out with every effort. Drugs and stimulants should be stamped out for self-purification. This service will give you a career of a poor man without luxuries or

dainty food. But if that is insufficient for your living you should search elsewhere in national industrial institutions for higher earnings. Men who are disciplined and follow the leader's orders may also offer Civil Disobedience. I have said all this for the welfare of my people and not to deprive the Congress of its independence. But should those engaged in Satyagraha have any doubt, my advice would guide them. I have said this after deliberating with my inner voice and after constant prayers to God."

[54-61]

During his tour for the Harijan fund, Gandhi was convinced that he alone should shoulder the burden of Satyagraha. In other words, while he kept others off Civil Disobedience, he wanted to offer it single-handed. In spite of the difference of opinion between him and some Congressmen, Dr Ansari announced that everyone whether they entered or did not enter the councils as also those who were in or out of the struggle should be alert. And that every Congressman should follow Mahatma Gandhi's advice implicitly. Their strenuous efforts led to the creation of Congress ministries which was going to be the seed of the national Government.

And while this seed was about to grow into a young plant it was crushed down by the tempest of the World War.

14

CALLING OFF CIVIL DISOBEDIENCE

[1-6]

In April 1937, a new party of socialists was founded. Their first meeting was held at Patna. Later, its branches were established in various places to improve the condition of workmen. Being within the fold of the Congress, the Socialist Party attracted many Congressmen to join it. Its exteme views caused a few changes in the Congress programme.

[7-12]

The flame of Civil Disobedience was extinguished and there was a new blaze of excitement of council entry in its place. After the meeting of the socialists at Patna, Gandhi went on foot to Orissa to collect funds for Harijans. He preferred to trudge lest people called him a money-collecting machine. Wandering in the country of Orissa, he interested the people there in the programme of Harijan uplift. Wherever he went, he called a meeting and tactfully explained to people the righteousness of the cause. His sympathetic voice evoked cogent reasoning in them and made them realize the harm they had done to Harijans.

[13-19]

Gandhi had decided to go to the North but was prevented by the Government from proceeding further. People made all kinds of conjectures. Would he go to

the North in spite of the Government ban? Or would he start individual Civil Disobedience? And after ordering them to enter the council, would he court imprisonment? And would this great leader, by defying the Government, start an agitation and drown the country again in a chaos of distress? Their surmises, however, were all without foundation. Gandhi after starting missions for Harijans in a number of places, started for Wardha as he wanted to live amongst villagers.

[20-25]

It was then that a strong rumour was afloat that he was soon going to leave the Congress. People attributed various reasons for his sudden exit. Some thought that if the Congress had accepted his new resolutions, he would not have thought of leaving it. Friends impressed on him that his exit would be inopportune just as the election time was approaching. Others said if he were going to leave the Congress why did he want to attend the annual Congress session. Thus, the whole country, not knowing the real cause of Gandhi's inevitable decision was taken by surprise by his subsequent statement.

15

GANDHI'S EXIT FROM THE CONGRESS

[1-15]

Gandhi, inspired by the inner voice as it were, soon issued a statement about his decision:

"The news about my retiring from the Congress is quite true and there are various reasons that led to it. As friends advise me not to leave it before its annual session, I have postponed my exit. Pandit Govind Vallabh Pant suggested that I should remain in the Congress without exterting too much, while Sardar Vallabhbhai advised me to quit. I feel certain that other members of the Congress are despondent about my actions. I am not, however, going to obstruct the progress of the Congress. It is quite clear that I hold an irresistible power in the Congress, the truth of which has been tested by me today. Difference of opinion between me and many Congressmen increasing every day and their intense anxiety not to oppose me keeps them silent. I have noticed all this and that is why I have taken this decision. No leader indeed has been so fortunate as myself to gain the confidence and devotion of his followers. I had placed the spinning wheel foremost in the national programme but it has been kept behind on account of want of faith of some of the Congressmen. I am, however, thoroughly confident that if Swaraj is to be attained for the sake of the dumb millions, the only way to it is spinning and production of khadi by educated classes as well as by the starving poor. As they do not know how to use their hands, these dumb millions merely exist like beasts of burden. The wheel is the victory banner of manly dignity, friend and companion of the agriculturist and the nation's

lung. We are living with only one lung and will gradually perish like birds with their wings chopped off.

[16-21]

"Some Congressmen, however, have faith in the wheel and in its wonderful power. If the use of khadi is eliminated from the Congress programme, the latter's contact with the millions of India will be broken. In my opinion a representative committee membership should be a part of the Congress but many members out of intense respect for me do not wish to oppose me. The Socialists who want to do good to others are well thought of by me as my honourable colleagues. Nevertheless, I differ from their principles and if they get a foothold in the Congress, there is no place for me there. My programme of anti-untouchability differs from theirs and hence, there is a parting of ways.

[22-33]

"The problem of untouchability is entirely ethical and I have decided to devote my life to it. Most of my co-workers think that I have blundered in calling off Civil Disobedience. Then, there is another difference of opinion, namely, about Ahimsa which in my opinion, is the life and soul of the lofty tree of Satyagraha. While most members take it for a popular propaganda, with me it is a spiritual creed. It is not their fault that they have no spiritual faith in Ahimsa. In this I am to blame. They have not been trained by me to feel its spiritual quality

as a part and parcel of their lives. If they are doubtful about its invaluable efficacy, they must be far more doubtful about the success of Civil Disobedience. And if they accept my opinion without having faith in it, the very thought of it pierces my vitals. If they are anxious to get their ideal they should be free and fearless and act as they think best so that Government and the terrorists feel convinced of the greatness of non-violence and of its efficacy. If Congressmen honestly adhere to Ahimsa, the Government would indeed know the essence of non-violence.

[34-42]

"I wish to put it to the test and for that I want complete detachment and freedom. Truth which is the soul of Satyagraha is a popular creed. Civil Disobedience is its art, while Truth is my God. And this God should be worshipped by all who have taken the vow of non-violence. By His grace the nation and even the whole world would be delivered. I shall not swerve from Truth even if it is to get to my goal. Fifty years ago I took the vow of Truth and entered the political arena. If I am not able to prove this to educated Congressmen, haw can I win their hearts ? Therefore it is obvious that I must exert alone and hope that what they do not see now, will be revealed to them in time. God Himself might bring it to light through me by word or deed as befits this great ideal.

[43-50]

"I feel that a consent' given by force or a vote without intelligence is not only insufficient but harmful to

the cause. I have no other interest except the removal of untouchability, unity with Muslims and the spinning-wheel. I shall live in a hamlet, obey the wishes of the people and serve the country, even remaining outside the Congress. The dishonest tendency of some of the Congressmen of which I have already spoken, is increasing every day. But it is gratifying that in spite of this, the Congress is looked upon as a model political body. From its very birth it has had to get over many difficulties and has now come off successfully by the sacrifice its members have made in the service of mankind. Amongst these are men and women of exemplary character devoted to the service of the country. It would have distressed me to leave such an association, if I were not certain that I would serve it far better by going out of it.

[51-62]

"I wish to test Congressmen first and then to change their way of thinking. Apart from the two words 'lawful agitation', without Truth and Ahimsa there is no other way of getting Independence. If Congressmen are convinced of this, then these two words should be accepted. The second reform will be to substitute yarn spun by oneself in place of the four anna subscription. Just as a sword is an emblem of violence and punishment, so is the spinning wheel that of Ahimsa and service of mankind. When we accepted the national flag painted with a spinning wheel, we hoped that it would hum in every house. If Congressmen have no faith in the wheel, let it be removed from the

flag as well as the khadi. Some take the vow of wearing khadi and are not ashamed to wear something else. He who does not wear khadi always should be considered unfit to be a member of the Congress or to vote for it. There are many sweet talkers but real well-wishers are few. An institution with self-willed men will not bring forth fruitful results. No leader can ever succeed if his followers do not obey his orders. This is literally true in the case of a leadar like me who has no other weapon except of Ahimsa and Truth. The essence of my vow being explained, there is nothing now left to be said. Let Congressmen, therefore, think it over carefully without having any regard for my feelings, and act as they think best."

16

GANDHI'S IDEALS

[1-4]

Before leaving the Congress Mahatma Gandhi organized an All-India Spinners' Association and an All-India Village Industries Association, both of which were made two distinct institutions. The former which was to support the production of khadi, took the most important place of all industries. Like the victory flag, both khadi and village handicrafts were going to demonstrate the country's culture.

[5-12]

Success in literature and science, according to Mahatma Gandhi, brings glory to the people of the

country, while success in art and industry is the very life of a nation. If the latter two perish, then perishes also the greatness of the nation. And that the life of one who cannot create is indeed barren. With this thought revolving in his mind, Gandhi decided to promote four things, viz : Revival of village industry, progress of national culture, the country's progress and a complete change of the nation's educational system.

His greatest object was to get enough to clothe and feed the starving millions. He had no desire to raise sky-scraping mansions, nor to construct bridges in the ocean for commercial purposes. Although his exit from the Congress was announced, his friends, enemies and others did not believe that he had left it. They little knew that Gandhi always did what he said and that he exerted himself until he achieved success.

[13-15]

Congressmen had noticed the firmness of his determination more than once in Bombay and also at the Congress session at Lahore on the question of Presidentship. Nevertheless his friends very much upset at the news of Gandhi's renouncing the Congress and waited anxiously to hear what he had to say again. He wrote: "Do not be dejected, my brothers, at my exit from the Congress. I assure you, khadi is as sanctifying as Truth. With selflessness as your great asset, lead the masses to the right path and show to them by your own action that the greatest ideal of man is service of mankind."

[16-20]

Some people asserted that Gandhi left the Congress to avoid a clash with the Socialist Party. They forgot that he was as intent on doing good to workmen as he had been on serving his country during fourteen years. There is no socialist greater than Gandhi himself, who, after giving up everything, had remained amongst poor people without the least expectation of a return for the service he had rendered.

17

SEVAGRAM

[1-4]

In October 1935 while Mahatma Gandhi was staying with a friend at Wardha, he was looking out for a village. His host was Shri Jamnalal Bajaj, a generous and wealthy man who had devoted his life to the service of his country. Not long after Gandhi's arrival at Wardha there was a Hindi Literary Conference at Nagpur at which men and women gathered from all parts of India. Presiding at this conference, Mahatma Gandhi made a delightful little speech:

[5-24]

"I have been staying some time in this province and am going to tell you today what I want to do. My mind is not here nor in Wardha. It is always in villages and with villagers. In spite of my friends'

dissuasion, I left Wardha and am now living in a neighbouring village. But I shall not be inaccessible to anyone who wishes to seek my advice about village service. I have always advised my followers to live in villages and now I want to live amongst villagers myself. Mira Ben made her abode in a village to serve the poor but could not carry on the strenuous work on account of her weak health but if I stay there I hope to be her co-worker. May God in His infinite kindness give me the strength denied to Mira Ben. I expect from you all your voluntary approval to enable me to carry on village work successfully. From my childhood, I have never imposed myself on those who have different views from mine. I should never think of coming here except to serve you. In many places, the programme I have in view causes considerable dread. This dread is due to the fact that I have made the removal of untouchability my life's mission. I have discarded all thought of untouchability and look upon everyone alike whether he is a Brahman, a S'udra, a Harijan, a Kshatriya, or a cobbler. This differentiation based on a man's birth is unrighteous and it is this distinction of high and low that has sullied our lives. By persuasion and not by force, I shall try to convert people to my views. I want to sweep the village streets and tend the sick and revive village industry which has vanished long ago. Thus, living in a village I wish to serve you in various ways. I shall be happy if you become my

co-workers. If not, I shall be satisfied to live with villagers. God in his infinite kindness has sent me here, as he sent me formerly from India to Africa, from Africa to Sabarmati, from Sabarmati to Wardha, from Wardha to Segaon."

[25-29]

After Gandhi had finished his speech, a villager got up and said he would gladly welcome the Mahatma and co-operate with him. Another old villager of experience said: "You have sanctified the village by your entry and I will welcome you with open arms but I am not disposed to change my views about untouchability. I will not drink water from a well polluted by an untouchable nor will I sanction his entry into our temples. This is an old tradition handed down to me from my very birth and I have no strength to wipe it out in my old age."

[30-38]

Sardar Vallabhbhai and others had suggested to Gandhi numerous other places in Gujerath for his residence but the latter had answered: "The work that has to be done near Wardha I cannot do by living elsewhere. I want to live near Vinoba who has borne many hardships and sweated day and night. I have already warned the volunteers of the hardships they would have to bear while they do the village work. What I advise others, I must act up to myself, and exert as Vinoba and others have done. I earnestly hope

to get the co-operation of the villagers, for work of this kind always needs co-operation."

When a friend had described to the Mahatma the dirt and hardship of a village life, the latter had said that he was not afraid of them. It would be cowardly to dread them and one would be as good as dead to shirk the service of mankind because of one's discomfort. And finally, he decided to live in Segaon and announced his decision at the Hindi Conference.

[39-49]

While he was staying at Wardha, Gandhi went one day to Maganwadi in the interior of Sindhi village. Mira Ben who had been staying there formerly, had plunged herself in village service and had gone to through great hardships. While she was wandering about one day, she happened to go to Segaon which has now attained an immortal name. This hamlet which is only six miles from the prosperous town of Wardha was filthy, with half-naked people. Illiterate children wallowed in heaps of dust. Unemployed men sat listlessly in a courtyard, wasting their time in chatting The villagers, living in dust and dirt, used the streets as latrines. Here was plenty to do for those who wanted to serve the villagers, thought Mahatma Gandhi, studying the surrounding atmosphere. And this village which had never been heard of before, was to gain. an important place on the political map of India. Segaon had been once mortgaged to Shri Bajaj's

ancestors who got complete possession of it in course of time. Jamnalal Bajaj who was intensely devoted to Gandhi said: "I dedicate this village to you, Bapu."

[50-57]

Under Mira Ben's supervision a three-roomed hut of mud and bamboos was erected for Gandhi. Segaon was now called Sevagram. No sooner had Gandhi spoken about it at the Conference at Nagpur, than the village became world famous overnight. The lustre of its name suddenly went up high like the blaze of a rocket shooting up to the skies on a festive occasion. Many little towns and villages like Dandi, Bardoli, Sabarmati, Juhu, Panchgani and others, some of which were obscure before, have now figured in the columns of newspapers because of Gandhi having lived there. The sacred bull Nandi, on account of his close contact with Lord Shiva, has been deified. What wonder then if villages should attain fame and importance by their association with Gandhi, the King of Truth and Ahimsa?

[58-65]

One fine day at dawn in April of 1936, Gandhi set out early on foot in the direction of Sevagram. He walked four miles, then took a bullock cart and reached the village. Some of his companions went from Wardha, carrying his few things. While others were fast asleep, he left had Maganwadi quietly. The villagers who had been used to seeing him walking every morning, missed him and wondered where he had gone. But when they

heard that he had left the village, they were broken-hearted and said that they would follow him as King Yudhishthira's subjects followed him. But the villagers knew that the separation was inevitable sooner or later and remained in their own village.

[66-72]

At Sindhi, the Mahatma saw Vinoba who, ignoring the greatest hardships, was then working there strenuously. Gandhi had decided that he too should experience all the village discomfort and had pondered over it day and night. At Sevagram his little hut which was waiting to be sanctified by the dust of his feet, was sheltered from the sun by the branches of big trees and was kept cool by the crystal water of a streamlet nearby. As soon as he arrived here, he spoke to the villagers. Children in dirty rags, with dishevelled lousy hair, approached him out of curiosity. Old and young men and women squatted down on the floor and watched him spinning.

[73-84]

He rose the following day at dawn, read the Bhagawad Geeta, then started the village work. In that primitive place, the streets were uneven and needed to be levelled. So he took up a pick-axe and laboured with Mahadev Desai and others. The villagers who had never heard of latrines, had been making use of any corner of a street for their toilet. Gandhi advised them that the dirt should be removed for preservation of the health of the village, and proceeded to build latrines.

Before the end of the monsoon, all the ditches were filled up by Gandhi and his followers. He swept all the streets himself until they were completely cleaned as they never had been before. The villagers were amazed to see him and his co-workers toil all day long and felt greatly ashamed of themselves. Gandhi was delighted to see that although Mahadev Desai was scavenging he was not boycotted by them. His efforts for the removal of untouchability and for the preservation of village hygiene were greatly successful. House-wives very soon gave up their dirty habits and swept their court-yards meticulously. Every one from children to old people started using latrines and thus the sanitation of the village improved rapidly.

[85-89]

Gandhi opened a school for the village children where they were given instruction in hygiene and good conduct. A home was founded for women where Bhagawad Geeta was read to them daily. For men, night schools were started where they heard the world's news. Thus, with Gandhi's strenuous labour and the efforts of his co-workers, the village was soon completely transformed. The hum of the spinning wheel was soon heard in every hut.

18

GANDHI'S LOVE OF HINDI

[1-20]

In July, Gandhi went to Bangalore in response to invitation from the Hindi Prachar Sabha. Presiding at

the meeting, he stated that Hindi deserved to be the national language of India. After congratulating the successful students, he continued:

"It gives me the greatest joy to see among the candidates here more women than men and the former deserve to be congratulated. The very success of the Hindi Prachar Sabha indicates that the regeneration of India will be effected only by educated women. Whenever ancient heroes and heroines, Gods and Goddesses have been spoken of together, it is always the woman's name that is mentioned first and not the other way, as Seeta-Rama, Radha-Krishna, Gouri-Shankar, Lakshmi-Narayan. In olden days, women presided at religious functions and were greatly respected. Now I will tell you why I want Hindi to be the national language. It is true that your mother-tongue Kannada is sufficient for you in the Kanara district but it will not be sufficient to communicate with people of other provinces. How is it possible for this province to contact people of Sindh and the U. P. without a common language? Some people say that English is sufficient for the purpose of communication but there are millions in India who do not know that language. It is studied only by a few thousands amongst millions and not one amongst you would be satisfied with that only. I earnestly wish that you would be in constant touch with the millions in the other provinces for your own good and theirs. Hindi is much easier to learn than English. Besides, it is spoken by ten millions of

our countrymen. English will never be the national language of India, even though some educated people want it. On account of Hindi your own mother-tongue should not be neglected. Hindi will advance other languages."

19

FOREIGN VISITORS AT SEVAGRAM

[1-6]

We now come to the year 1937. While the Congress ministries were in full swing, the three main things that engrossed Gandhi's mind were village uplift, spread of Hindi and the anti-untouchability programme.

From Bangalore he had gone to the Kolar Gold Fields at the invitation of the Maharaja of Mysore. When he saw there the natural production of gold, he was amazed at God's glory and thought that with all that gold, that there should be such dire poverty in the country was nothing but a mockery of fate. He was distressed to see the houses of the miners who were huddled into one room like sheep in a pen and gathering them all together, he suggested to them a plan of better living.

[7-17]

One day a learned Brahman who had wanted to see Gandhi for a long time, came to Sevagram. The

latter welcomed the visitor and asked him if the Bhagawad Geeta approved of untouchability. The pandit said: "Whoever thinks ill, and behaves ill is spoken of as an untouchable in the Geeta." Gandhi remarked: "If that is so, everyone is stained with untouchability. Let us see who is sinless. Well, Maharaj, are you free from sin?" This question was put to Tukdoji Maharaj who was then staying at the Ashram. The latter replied: "Alas, I am not free from sin." Abdul Ghaffar Khan who was also present there, being asked the same question, answered: "There is no man on earth, Mahatma, who is free from sin." "Then," Gandhi affirmed, "we are all untouchables. Saint Surdas once said that a good man always thinks himself smaller than others. He said also that there is no one inferior or more wicked than himself." The pandit remarked that the Shastras should be the standard in matters of accepting what was good and discarding what was bad. Gandhi replied that such Shastras did not cleanse us but only added to the burden of our sins.

[18-27]

Once a Harijan leader who had great faith in Gandhi came to the Ashram and said most respectfully: "I don't know God. Please tell me how we poor mortals can serve Him." "We don't see God but we see His creation. By serving His creation we serve Him," replied the Mahatma. "But how are we to serve His creation?" The visitor asked earnestly and Gandhi

said again: "Serve your neighbours. That is the best service that will be pleasing to God. A man must not be cleaning his own courtyard only. He must keep his neighbour's courtyard clean also. He should protect his family as he would protect himself, and protect his village as he would protect his family. Protection of his village is befitting to his manhood. We know by experience that man's ability to serve mankind is getting thinner and thinner. Hence, one should think less of one's own interest than that of others. A cow is ever alert in protecting her calf and thinks not of herself."

[28-55]

In September a couple of visitors arrived at the Ashram. One of them was an American woman called Paula and the other was a Chinese travaller. As Gandhi welcomed them, they said that they would very much like to know his views.

The Mahatma said that if they wanted to know the political programme they should see Pandit Nehru, the President of the Congress. Having retired from the Congress, he was no authority on the subject. He was now a back number as was Sanjaya in the Mahabharata.

Said the Chinese: "But may it not be that you retired to give others a chance?"

Gandhi answered: "That's not my way. I am a votary of Truth. My mind and body are buried in Sevagram."

"Your body is here but your spirit travels all over the world," said the Chinese.

"Not my political spirit. I am living happily in a village." The American woman wanted to take a message from Gandhi to the distracted world, sunk in a chaos of trouble. She said: "Reveal to us some of your inner thoughts. They will pacify the mad world."

The Mahatma quietly replied: "I am off talking. You can see what I am doing in the village. What good is my talking? How to help the world out of a chaos is a vast subject and there is only one answer: 'By waiting upon God.'"

The American woman said: "I want to transmit to America a picture of Faith and Light you have in you."

"I can't give it by a word of mouth."

"But you have faith in something?"

Gandhi replied: "I am living a straight life as a simple villager. When I succeed in it, I shall have achieved my aim."

"Then, what will happen to your children, the people of India?"

"They are in the village. I live with them."

"Are you happier in a village than in a town?"

"Happiness, madam, does not depend on external circumstances."

Presently, the Chinese gentleman gave to the Mahatma and his followers a vivid picture of modern China—China trying to stand on her feet against the

whole world; China tackling her illiteracy problem by simplifying the alphabet; China improving her sanitation; China trying to teach farmers better agricultural methods and raise her cotton crops; China trying to make of her people better citizens. "Japan", concluded the Chinese visitor, "has exasperated China and we want to fight her by meeting her on her own ground. In warfare, China got tutelage from Russia but Sun-Yat Sen, fighting shy of her ever-increasing communism, dropped her. We don't want war with any foreign country. We are only fighting against Japanese aggression."

20

TEMPLES ADMIT HARIJANS

[1-13]

A certain barber believing in untouchability, was called to shave the Mahatma but he hesitated to come. He was afraid of being boycotted by the Patel of the village if he had to shave Gandhi's Harijan servant too. One evening, the old Patel came himself to see Gandhi and said: "The barber may shave me immediately after he has shaved your servant whom you have looked after as your own son. I am not finding fault with the barber for this; there is something else that I blame him for. He is pressing me to dine at his house. I have never eaten

outside my house. How can I then eat at his place? Before you came here, I had quite a different opinion about untouchability but by your contact I have shaken off my prejudice and no longer think that one is polluted by touching an untouchable."

"But why does this barber insist on your feeding at his place?" "Because he is afraid that his caste people might boycott him and he wants to be doubly sure by having me in his house to eat. Is it a part of your anti-untouchability programme that the highest and the lowest castes should interdine with one another?"

Gandhi answered: "Certainly not. Interdining is no part of the anti-untouchability programme. I am quite satisfied if you have conquered your prejudice about untouchability. My cook Govind is a Harijan and is dear to me. That's what I would expect every Harijan Sevak to do."

From that day on, the Patel shed all thought of untouchability and although formerly he would have shunned a house where an untouchable was cooking, he visited the Ashram daily.

[14-30]

Cannon Shepherd, an earnest Christian in England, had been ceaselessly carrying on a no-war movement. He made a wide propaganda against war with the help of his co-thinkers and many of his countrymen became pacifists. The *Statesman* of Delhi, condemning

Cannon Shepherd, quoted the authority of the Bhagawad Geeta, stating that Lord Krishna told Arjuna that victory went to him who fought with complete fearlessness and without hatred. Gandhi was amused when he read this and wrote in the *Harijan* as follows:

"Indeed, I congratulate this learned editor of the *Statesman* for his originality. Even a terrorist might use these verses in his own defence. I read the Geeta every day but these verses have revealed to me quite a contrary meaning. Arjuna was not an objector of war as some Western resisters are today. He believed in war, had himself fought the Kaurawa hosts and had begged of Lord Krishna to be his charioteer. But he was unnerved when he saw that he had to fight his nearest kinsmen and revered teachers. With tears rolling down his eyes, he threw away his sword. Lord Krishna then spoke to him as befitted the occasion. The immortal author of the Mahabharata—of which the Geeta is only a part, the brightest gem of that literary mine—has shown to the world the futility of war by giving the victors empty glory. The Mahabharata has a better message than a demonstration of war as a delusion and a folly. It depicts the eternal struggle between forces of good and evil in the human breast and though good is victorious evil just fights bravely and baffles even the keenest conscience. The great poet has shown by means of thousands of episodes that there is no other path but that of Truth that leads to happiness."

[31-42]

One morning a number of half-naked urchins gathered outside Gandhi's hut. Their eyes were glued on a snake in a glass jar on his table. Gandhi said to them:

"Children, listen to what I am going to tell you. Villagers have killed snakes indiscriminately. There are poisonous and non-poisonous snakes, and it is not right to kill them without knowing how to differentiate them. For every creature has its own use. Most of the snakes are non-poisonous and are useful to agriculturists as they clear the fields of rats and other pests. Thus, by clearing the soil of all harmful insects, they promote a good harvest. Snakes do not bite unless they are trodden upon. Therefore, I am going to have here snakes alive and dead. I have begun to study snake lore and will tell the villagers some facts regarding them. All God's creatures are alike and one must treat a sinner or a saint alike. The Geeta tells us that we should look with an equal eye upon a learned man, or a dog, or an untouchable. Besides, snakes are guardians of our fields and are much less harmful than immoral snakes in the shape of drink, vice and gambling."

[43-55]

A disgusting incident that took place in the Ashram reached the Mahatma's ears and he wrote in the *Harijan*:

"One thing most needful for Harijans' service and

for the poor and the forlorn, is purity of personal character. No other qualification is of such importance. I am prompted to say this on hearing of moral lapse of two persons who were both regarded of pure character in the Ashram. But who can read into another's heart? They were undoubtedly victims of lust hiding like a snake in their heart and they were dragged in a pool of sin. They cannot henceforth remain as workers in the Harijans' Sangh, although this would not be enough punishment. A person who has had a moral fall but has come to his senses will serve well. His very reformation will be a service to humanity. But for such re-entry into public life, a complete restoration of public confidence is absolutely necessary. There is a modern tendency to ignore the character of a public worker so long as he works efficiently. I have never been able to appreciate, much less to accept this view I have no doubt that a spotless character is the most indispensable requisite of service for welfare of the dumb millions."

[56-70]

Mahatma Gandhi one day wrote in the *Harijan:* "The ideal Bhangi of my conception could excel a Brahman, for an unclean and illiterate Brahman is a burden. It is possible for a Bhangi to live without a Brahman but without a Bhangi the latter cannot live. It is the Bhangi who enables society to exist, he does what a mother does for a baby. She washes him and

insures his health. So does a poor Bhangi safeguard the health of an entire community. A Brahman's duty is to look after the sanitation of the soul, a Bhangi's the sanitation of the body. Thus, the latter contributes to the foundation of all services. And yet, we have branded him as a social pariah, held him fit to receive abuses, to eat the leavings of a dinner. His very name is a term of reproach. For doing this we deserve the contempt of the whole world. Until the distinction between a Brahman and a Bhangi is removed, India will not enjoy health, prosperity and peace. An ideal Bhangi should have a thorough knowledge of sanitation. To give him the respect due to him is the privilege of the educated class. The latter should know the laws of sanitation and teach the Bhangi to improve his dwelling which is like a cesspool of dirt and wherein he and his people live like mere insects. This is a task enough to satisfy the highest ambition of one who wants to serve mankind."

[71-77]

Thus, Mahatma Gandhi buried himself in the village of Sevagram, far from railway, post office or telegraphic facilities. He hoped to discover a non-violent solution by living with villagers who had been considered the lowest in society. He would teach them to turn waste into wealth so that they could earn money in their respective occupations—improve village sanitation, produce good gur and become

literate. The Mahatma was aware of the difficulties of the task but what seemed impossible for a man like him to achieve, was noti mpossible for God and he had immovable faith in God of Truth and Ahimsa.

[78-85]

Meantime, his stupendous efforts for the removal of untouchability grew slowly but steadily and were crowned with success. The proclamation of the Maharaja of Trivandrum about the temples being thrown open for Harijans had been successful. No part of a temple open to others was banned to a Harijan. Except the innermost chamber used only by officiating priests, all the places were fully used by newly admitted devotees. Even the sacred tanks near the temples were now used by Harijans for bathing. Brahmans and others, completely overcoming their disgust at the sight of a Harijan, now spoke to him freely. Other temples in the South were also thrown open for the convenience of Harijans. Gandhi was delighted at the news and congratulated the Chiefs of the various States. He wanted to go to Gujerat for collecting funds for Harijans but his indisposition prevented him from going there. Therefore, Shri Thakkar and Sardar Vallabhbhai Patel went there and collected in a few days a sum of thirty thousand rupees.

[86-106]

One day while Mahatma Gandhi was still in bed, an Englishwoman called Muriel Lester came to the Ashram. She had toured in America, China and Japan and

accompanied by two women, one a Chinese and the other a Japanese, came to see Gandhi. Although born in a wealthy family, she had left her comfortable home and lived in the slums of London to serve poor people. She wandered from one country to another, condemning imperialism. She wanted to atone for the sins of the rich who had ground the faces of the poor. The Japanese woman, distressed at her country's horrible doings towards China, made friends with Muriel. The third companion, a Chinese woman called Tyan who was a princess, had given up princely comforts. After her husband's death she had lived in the slums of China and had accompanied the Japanese woman to see Gandhi.

The Japanese woman told Gandhi about the sad condition of her country which had created a chaos amongst her people. With folded hands she said to Gandhi: "You are known as the only benefactor of the world. You must come to my country and advise my people. Your presence there will be a great comfort to them, like rain to people afflicted by a drought. Let my countrymen get an inspiration from your speech." The Mahatma answered: "What use has Japan of me? I know that Japan has ravished China out of greed and exploits India for trade purposes." The Japanese woman said: "We common people in Japan do not want the war and there are many amongst us who are ashamed of the evil deeds of our fighting men towards innocent China. My countrymen who are fighting are

sunk in a chaos of agitation and should be pacified by a man like you. India, the land of the Buddha, is dear to us. Japan gives to India material knowledge while India gives us spiritual learning. We are tired of our prosperity and being sunk in a sea of materialism, we have no purpose in living."

21

THE NATIONAL LANGUAGE

[1-8]

Gandhi's secretary, Mahadev Desai went to Raniparag and was pleasantly surprised to see the progress of the village industry. The saint poet Tulsidas had once said that the mere name of Rama destroyed a multitude of sins. Thus, Rama's name was greater than Rama himself. So also, to the villagers here Gandhi's name was greater than Gandhi himself. To all those unlettered people who had never gone out of their village, the Mahatma's message of love and of the spinning wheel had reached and completely transformed their lives. One of them who was well off and devoted to khadi, considered himself blessed by the Mahatma's great message, and before he died he left four huts, three to be used as schools and one as a temple.

[9-12]

After he had completely recovered from his ailment, Gandhi went to Ahmedabad with his wife. One early morning he walked to his old Ashram on the bank of

the Sabarmati. He saw the cowshed and accepted garlands of spun yarn made by girls of the Ashram. Later, he visited the huts of the Harijans and spoke to them as follows:

[13-26]

"Although I have been resting these two months and a half, I have been constantly thinking of the inmates of the Ashram. Many of them have left it. I don't know why. I wonder if there was anything wrong about their vows or about their want of resolution. But there is absolutely no cause for regret about my advice of keeping vows. Since a long time I have been a votary of the Geeta and firmly believe in the inexorable laws of Karma. Even the least stumbling is not without a cause and I have wondered why I who have tried to follow the Geeta in thought, word and deed, should have any ailment. Doctors have assured me that my ailment is due only to mental strain and worry. If that is true, I must have been worrying, fretting and secretly harbouring passions like anger, lust, etc. If my equilibrium is to be disturbed owing to some other cause, it means that it is my faith and not the Geeta that is defective. Geeta's ideals are true; my observance of vows is full of flaws. There are several here to serve Harijans and if they cherish old vows and inspire others also, they will do a great service to Harijans. Monetary help is not the only way to serve them. The essence of our service is a passionate desire to help and suffer for them. That

desire can only come by self-purification out of observance of vows. That alone will be the measure of our service to them which will please God."

[27-31]

The Mahatma then spoke at the Vidyapeeth and told the students that we had all to pass from untruth to truth, from darkness to light. That Truth was at the root of our aims and vows and that the plant of Truth would not grow and fructify if we did not sprinkle its roots with the water of Ahimsa. Gandhi reminded the students that the Vidyapeeth was started to make children of towns real servants of villages. That as the children of the village, they had suffered and sacrificed in the fight for freedom and it was their duty to use all that they had learnt for the benefit of villages.

[32-42]

En route to Wardha, Gandhi spent two days at Bardoli. Thousands of people from numerous villages poured and stood in the open fields to have even a glimpse of Gandhi and in spite of their great eagerness to see him, they left him undisturbed in his hut of stalks and palm-leaf matting. Scrambling for his darshan, men, women and children sat silent during the prayer. At the end of it, Gandhi told the villagers to observe eleven vows, viz: Ahimsa, Truth, celibacy, non-covetousness, honesty, patriotism, renunciation of good food, fearlessness, Swadeshi, tolerance of all religions, and uniformity of behaviour. He told them that village

workers might join the Congress but not take an active part in politics. The Village Industries Association and the All-India Spinners' Association were created by the Congress but they worked independently of the Congress. A village servant should be incorruptible in all his dealings and stand like a wall against all temptation and save his village as Bibheeshana saved Lanka. Gandhi reminded them that that was why he had said once that it was better that India perished rather than sacrificed Truth to save herself.

[43-55]

One day in July 1937 Gandhi read in an Urdu newspaper a severe comment about his attitude to Urdu; it stated that though Gandhi always spoke about Hindu-Muslim unity he was the most communally minded of all Hindus. In answer to this criticism Gandhi wrote in the *Harijan:* "I don't wish to defend myself against these onslaughts. My life should be a proof of my attitude regarding Hindu-Muslim unity. I have said many times before and I say it again—that Hindustani or Urdu or Hindi—which names denote the same language—is spoken in Northern India. It is written in Persian and Devanagari scripts respectively. Hindi was the name of the language used by Hindus and Muslims before the word Urdu came into vogue, and was known as Hindustani. It is spoken by most Northern people and both Hindus and Muslims should speak this language. Hindi is full of Sanskrit words while Urdu is

mixed with Persian words. This will continue so long as mutual distrust continues. When our hearts become one and when we realize that all religions are derived from one common source and relish different fruits of the same tree, then only we will have a common language with a common script and there will be one language from one end of India to the other."

[56-72]

When Gandhi was completely restored to health a young American visited the Ashram. He was full of inquiries about Indian poverty, about village industry programme and the implication of the British rule. To those who want quick results, the village reconstruction programme would look tame and slow. Therefore, Gandhi told the young man that it was a most difficult task. To make an illiterate villager literate was not so difficult as to change his mentality. It was slow because his method was non-violent but it was surer and stabler.

The visitor then asked: "Would non-violence save you from enemies after the British have gone away? Would your country have been happier if the British had quitted 150 years ago?"

"There is not the slightest doubt about that," said Mahatma Gandhi. "What could be better for a man's happiness than Independence? To achieve Independence we have to make a beginning, for one day we shall shake off the foreign yoke. We admit that the British

introduced education of a sort, built schools, colleges and railways. But though these had brought prosperity to foreign countries, they had opposite results for India. Not only our wealth but our intelligence has been drained away by the British. I don't say that a miracle will happen the moment the British retire. Only we will begin our history anew when India will have her destiny in her own hands. The British may stay here as our friends or voluntary co-workers but not as imperialists."

22

A GERMAN VISITS SEVAGRAM

[1-17]

That same year Capt. Strunk, a young reporter of a daily newspaper, came to the Ashram one day. He was a member of Hitler's staff and was sent to India by his master. He wanted to know the extent of India's enthusiasm for Independence. Gandhi said to him: "What we mean by Independence is that we will not live on the sufference of any people. There is a big party in India which will die in vindicating their honour. But we will not die killing, though we might be killed. I know Herr Hitler will not accept that human dignity can be kept up without the use of arms. But many of us believe it is possible to get independence by non-violent means. It would be a bad day for the world if we had to wade through blood

for getting our freedom. If India gains by a clash of arms, it will indefinitely postpone the day of peace for the world. History is a record of perpetual wars but we in India are trying to make new history, and I say this as I represent the national mind as far as non-violence is concerned.

"I have thought deeply over the doctrine of the sword and worked out the most minute possibilities and come to the conclusion that if men were to replace the law of the jungle with the law of conscious love, the world would enjoy peace. Aspiration for independence is the aspiration that fires all nations in Europe. But that independence does not exclude voluntary partnership. Imperialistic ambition is inconsistent with partnerships." What Gandhi meant was that a pigeon has always the dread of a hawk even though it is set free.

[18-37]

When Capt. Strunk wanted to know Gandhi's views on Machines, Western Medicines and Western Civilization, Gandhi said that he did not believe in mechanization of India and he thought that rural reconstruction was possible without machines.

"Will you change your views after getting independence?" asked the German.

"No, these are my permanent convictions. I will not change my views even in difficulties. But my opposition to machinery, railways, etc. does not mean

we should uproot them. They will be used for the benefit of the nation instead of for strategic or military purposes as they are used today."

"What are your views about Western sanitation and Western surgery? Are you against them?" asked the visitor.

"I am not against them. I derived my ideas of rural sanitation from an English doctor and I have copied them here. And though the methods may be different, the hygienic principles are the same. I have often spoken against Western medicines which I have called black magic. My views sprang out of my non-violence, for my soul rebels against vivisection. I had once very nearly taken the medical line but out of respect to the wishes of my father, I took up law. Then again, I thought of studying medicine while I was in South Africa but when I heard that I would have to do vivisection, my soul rebelled against it. Why should I have to practise cruelty on lower animals which I would never practice upon myself? But I don't despise all Western medical treatment, for there is a good deal to learn from the West about maternity and care of infants. But the Westerners' desire of prolonging a man's life by drugging him till the patient's last moment on earth, seems inconsistent with the recklessness with which they shed their lives in war. I would like to know from you the art of throwing away one's life for a noble cause."

[38-44.]

The visitor asked why so many intelligent unemployed men in India were not utilized for village work. It would lead to profit and profit would lead to happiness. Mahatma Gandhi told him that that movement had already commenced but it was in its infancy and its full development would take some time. That young men in India were rich in degrees but were no use for village work. Mechanical university study deprived them of originality and caused fatigue of the mind and made them fit only for clerical work. Nevertheless, village uplift movement had been started.

[45-55]

As the visitor was about to leave, Gandhi introduced him to a German called Kallenback who was then staying at the Ashram. "Here", said the Mahatma laughing, "is a live Jew who was once a friend of Germany and fought in the First World War." The visitor was surprised to see a German Jew squatting on the floor bare bodied and wearing a khadi dhoti, and said that he had many Jewish friends.

Surprised to hear his remark Gandhi asked with curiosity why the Jews were being persecuted in Germany. The German answered: "The Jews fought bravely in the last Great War and Germans had nothing to say against them. But after the War, they overran the whole country, ousted Christian Germans

from their jobs and guided the fight against Hitler. That's why they became our enemies. I personally think we have overdone it but that's the way of revolutions. Hatred has reached its climax in Spain. It is cruel, heartless, inhuman, this Spanish War—the like of which hasn't been seen before."

[56-60]

"Who is responsible for this hatred?" asked Gandhi, then added: "Behind all this there must be the hand of God. A country for whom gloating over the horrible sight of a bull fight is the national sport must sooner or later pay for its Karma in the form of thousands of disasters. And it has paid by the destruction of most towns of Guernica, the centre of its cultural tradition. Grim events like the massacre in Guernica are a vivid instance of the fruit of its Karma."

23

CONGRESS MINISTRIES

[1-8]

In July 1937 Mahatma Gandhi opened Hindi Pracharak Adhyapan at Mandvi where he told the audience that for the spread of any propaganda, character was the first necessary asset. Literary qualification was undoubtedly necessary but a literary man without character would be useless even as barren soil though

in beautiful surroundings. Hindi, he said, was full of Sanskrit words and Urdu of Persian words. Knowledge of Sanskrit and Persian was therefore necessary to preserve the beauty of Hindi and Urdu. No one could have the mastery of English without studying Chaucer, Swift and other poets. So also without the study of Valmiki and Kalidas one could hardly be said to know Sanskrit.

[9-12]

In July 1937 Congress ministries were formed in eight provinces of India, namely Madras, Bombay, Bengal, Central Province, United Provinces, Orissa, Assam and North-West Frontier Province. These ministries were in charge of Education, Health Department, Law and Order, and Finance, with parliamentary secretaries in each department; the Congress ministries carried on the administration of the country for two years and three months. Referring to these ministers Gandhi wrote in the *Harijan:*

[13-26]

"The Government of India Act of 1935 is universally regarded unsatisfactory for achieving India's freedom. It is nothing but to replace the rule of sword by the rule of majority, with the Viceroy's veto. What use is the creation of a big electorate of three crores? Underlying is the hope that what is imposed upon us, we shall get to like in the end. That hope can be frustrated if the representatives of thirty million voters

have confidence in themselves and use their powers discreetly for thwarting fearlessly the assumed intention of the Government. This can be done by lawfully using the Act in a manner not expected of it and by refraining from using it in the way intended by the Government. The ministers should enforce immediate prohibition by making education self-supporting instead of paying for it from liquor revenue. Jails may be turned into reformatories or homes for the destitute or into national institutions. They should be self-supporting and educational instead of being spending and punitive institutions. In accordance with the Gandhi-Irwin Pact, salt was to be made free for the poor but it is not; it should be made free in the Congress provinces. Ministers should see that all purchases of cloth is done in khadi. More attention should now be devoted to villages than to cities. These are illustrations perfectly lawful and yet not one of these has been attempted.

[27-43]

"Then, about the personal behaviour of ministers, I may say frankly that it should be simple. When their chief, the President of the Congress, travels willingly in the third class and is satisfied with a coarse khadi-dhoti and kurta, will ministers travel in the first class and require the western style of clothes, and expenditure on a western scale? Congressmen have for seventeen years disciplined themselves in rigorous simplicity. The nation will expect the ministers to

introduce that simplicity in the administration of their respective provinces. They will not be ashamed of it. They will be proud of it. We are the poorest nation on earth. Many millions are living in semi-starvation. Therefore, their representatives dare not live in a style different from that of their electors. The English, coming to India as conquerors and rulers set up an expensive standard of living without taking into account the condition of the helpless, semi-starved, half-naked conquered people. If ministers do not copy the Governors, there will be a marked contrast seen between them and the latter. Truly there can be no partnership between them and us as there can be none between a giant and a dwarf. If Congressmen think that they erred seventeen years ago in doing away with western clothes, let them give a thought to the noble instance of Umar and Abookar. I may not give names of Rama and Krishna both of whom belonged to the prehistoric times but I may cite Pratap and Shivaji who lived in the utmost simplicity. These two noblest heroes endeared themsleves by wearing white clothes and living like common people.

[44-49]

"Umar and Abookar who had the riches of the world at their feet, would not brook their lieutenants using anything but a coarse cloth and coarse flour. If Congress ministers will retain simplicity and economy, they will save thousands of rupees for the poor. Simplicity does

not mean shoddiness. There is beauty, there is art in simplicity. Pomp and pageantry are often synonymous with vulgarity.

[49-52]

"My greatest hope is that ministers in their respective provinces, will show their Muslim colleagues that there is no distinction between Parsis Christians, Muslims, Sikhs and Hindus. Nor will they show any distinction between high caste and low caste. They should show in every action that all are sons of the soil and amongst them there is no one low and no one high. Poverty is common to all without distinction.

[53-55]

"If Englishmen and Anglicized Indians see India with Congress viewpoint, then the battle is won and complete independence will come without shedding a drop of blood. This is what I call non-violent approach. It may be foolish, visionary, impractical. Nevertheless Anglicized Indians and Englishmen should know it and hence what had to be published has been put into print."

24

GANDHI PRESIDES AT NAWABHARAT SCHOOL

[1-5]

Bal Gangadhar Kher successfully held the post of Prime Minister of the Bombay Presidency. He introduced prohibition of the sale of liquor, introduced

Hindi in all the schools and made other reforms for the progress of the people's education. All this was praiseworthy, but alas! though appreciative of Sanskrit, he made no effort for its revival.

[6-17]

Gandhi continuously received letters from humanitarians in America, complaining of harrowing tales of the vivisection of monkeys. They sent him opinions of famous doctors condemning the cruelty perpetrated on innocent animals. Some one sent him a picture of St. Francis who considered birds and beasts as his brothers. Gandhi answered them that his sympathies were wholly with all his correspondents and that if he had the power, he would not send a single monkey out of this country for vivisection. He advised them all to inform the Viceroy who would undoubtedly support their appeal. The other way, he said, was to create a public agitation in India against sending monkeys abroad. All he could do was to hope that India might not be a party to such an inhuman practice. It was wrong, Gandhi affirmed, to subject lower creatures to living death even if it were to alleviate human suffering. Tenderness for others promoted alleviation which made pain bearable.

[18-24]

Floods, famine, pestilence, disease have become a part of the natural life in India. Famines and floods take place almost all the world over; their effects, however,

are overcome in wealthy countries. But in India where poverty reaches to the point of starvation, the effects of famine and floods are felt with a double force. Such was the sad state of Orissa when Gandhi advised the Congress ministers to teach the afflicted people to engage themselves in other occupations if they did not want to spin; and to impress upon them the dignity of work. He suggested that the ministers might remove their kurtas and work daily as labourers, so as to give an incentive to those who were averse to working.

[25-31]

His Holiness Anjavanchari who is considered the highest of Brahmans of Kerala wrote to Gandhi: "The Maharaja's proclamation of Temple entry of Harijans has resuscitated Hinduism without the least deviation from its essential ideals. May the proclamation shine resplendent through ages as a perfect doctrine of Varnashrama Dharma. It is in no way contravening the injunctions of the Vedas." His Holiness who is regarded in Kerala as the last resort of appeal in caste matters, is higher than all Brahmans and possesses unquestioned spiritual authority over all Nambudri Brahmans and is considered so great that Maharajas prostrate themselves before him in reverence. The history of the Anjavanchari family dates back traditionally to the days of Parashurama who brought Nambudris to Malabar.

It is needless to say that Mahatma Gandhi was delighted to read His Holiness' letter.

[32-38]

Although he was indisposed, Gandhi went to Calcutta to see the political prisoners who were on hunger strike. He spent a week here at the sacrifice of his own comforts, talking to officers of the jail. The result was good as the ministers proclaimed the release of the detenues. Gandhi promised the Government that he would pacify the terrorists and lead them to the right path. The Government, respecting his word, released over a thousand prisoners.

[39-53]

Later, the Mahatma was invited to preside at the Silver Jubilee celebration of the Nawa Bharata School at Wardha, at which function he said that India's educational system as it existed did not in any way meet the needs of the country. English being made the medium of instruction in all branches of learning, had created a permanent bar between the highly educated and the uneducated. It had failed to percolate amongst the masses. This excessive importance given to English had cast upon educated classes a burden which had maimed them mentally for life and made them strangers in their own land. The absence of vocational training had rendered them unfit for productive work and weakened them physically. The course of primary education therefore should be extended to at least seven years and should include general knowledge. Training should be given in profit-yielding vocations. All the process of cotton, wool

and silk, commencing from gathering, clearing, ginning, cleaning, carding, to spinning, dying, sizing, warp-making, double-twisting, designing, tailoring and embroidering, as also paper making, cutting, book-binding, toy-making, gur-making were occupations which could be learnt and handled without much outlay. This primary education should equip boys and girls to earn their bread and the State should employ them in their respective vocations learnt in schools.

25

CONGRESS AT HARIPURA

[1-9]

The above chapter brings us to the year 1938. Some time in February Lord Lothian came to Wardha to see Gandhi. He had written before arriving that no elaborate arrangements should be made for his food or lodging. Just bread and milk would be enough for him. He did not smoke and a was teetotaller. He liked to live in a village and stayed happily at Sevagram for three days. He visited the Harijan Hostel, the Lakshmi-Narayan temple and the Hindi Prachar School. At the Mahilashram he told the women that they should share the full growth and progress of their country and that during the last twenty years, women of the West and of India had progressed incredibly. He was greatly struck to see the village activity and contributed £125 before leaving the Ashram.

[10-17]

The Congress session was held in February 1938 at Haripur, a hamlet in Gujerat. Before deciding upon their place, Sardar Vallabhbhai had brought the Mahatma here to show him the village. Gandhi was delighted with it as its name appealed to him and he told the workers that it was a city of God and would be an auspicious spot for holding the Congress session. A special hut made of palm leaves and khadi ceiling was constrcted for Gandhi. Why all that special arrangement for him, he asked, scanning it with an eagle eye. The little village suddenly looked beautiful with well laid-out streets, streching over four miles. On both sides of the road trees were planted in a row, and with an improvised garden and brilliant illuminations Haripura looked completely transformed in a short time. Later, it became historical like Indraprastha in days of yore.

[18-21]

Subhas Chandra Bose who presided at the session, duly opened the proceedings of the meeting. The first resolution about the Nation's opposition to the Federal Government plan was moved and unanimously passed. Next was the acceptance of ministries, provided assurance was given by the Government about non-interference policy. With these two and a few other resolutions passed without much discussion, the session ended happily.

[22-39]

In the month of March there was a shocking communal riot between Hindus and Muslims at Allahabad. With a hand to hand scuffle, followed by a fight with stones, the town was covered with hundreds of wounded and deadp eople. The ministers tried to pacify the furious crowds but failed miserably. Finally, they brought in the police and the military to quell the riot. Mahatma Gandhi was greatly distressed to hear the news and wrote in the *Harijan* his views on the subject;

"By the necessity of summoning the aid of the police and the military the Congress has revealed its weakness in using its authority. I hope that before this letter is published the riot will have been put down and peace restored. It is now best to face the naked truth. The Congress is not fit to substitute the British authority. It claims to represent India but seeing the ministers' recent action who can have faith in it? It should represent not only its members but those who are hostile and even those who want to crush it. It now remains to us to examine the fitness of the Congress to displace the British Government. No Congressman will doubt that the Congress is not capable. The brilliant success at Haripura will be cited as the most conclusive proof. A riot of this kind makes us pause and think for ourselves if the Congress is really growing in strength. We should consider the nature of the Congress non-

violence. Is it non-violence of the weak and the helpless, or non-violence of the strong and the powerful? If it is the first, it will not take us to the goal and if practised long it may render us even unfit for self-government. The latter harbours violence in its breast and awaits opportunity for its display. Congressmen should examine the quality of their non-violence. If it does not come out of real strength they should change it.

[40-49]

"After seventeen years' practice of non-violence, the Congress should be able to put forth a non-violent army, not of hundreds but of thousands who will be equal to the police or the military. A non-violent army should act exactly the same in peace as in a disturbance. Such an army of non-violent warriors should cope with any emergency as did Sugreeva's* monkey army against the powerful demons. A few hundred or thousand men, dying a glorious death, will quell the mob and it will be a cheaper method of dealing with such madness than the display and use of the police or the military. A psychologist does not treat the insane with weapons. It is said that if we have our Independence, there will be no riots. This is an empty hope. When Congress ministers are obliged to seek help of the police, we must admit our failure. That the ministers could not do otherwise is unfortunatley too obvious."

* The chief of monkeys who figured in the Ramayana

[50-56]

The Mahant of Jagannath Puri came to Gandhi one day and told him about his decision regarding Harijans. He called the Mahatma the greatest of the Vaishnavas, but he, the Mahant, could not open the temple doors to Harijans. Gandhi replied that if all the religions of the world were being weighed in a balance and if Hinduism were found lacking, it would have to go down with a crash like an edifice with a weak foundation. He reminded his visitor that heavens did not fall on Travancore when temples were thrown open for Harijans by the Maharaja. Gandhi then told his visitor that a Pandit who had once visited him in Poona said that the Hindus could only wash the sin they had perpetrated against Harijans if each one of them were to practise a hundred years' penance.

[57-63]

The Mahant said that God had been very kind to Harijans and that those who had formerly come to his temple, had been honoured as distinguished guests.

"But a distinguished guest is taken right into the temple," remarked Gandhi, "and offered a seat of honour. Whereas poor Harijans are bidden to sit outside in the sun and the rain." To this the visitor replied with a chuckle: "Instead of being in the stifling atmosphere of the temple, God wished them to enjoy fresh air outside. Mahatma, slowly, slowly should one climb a hill."

26

FIASCO AT THE PROVINCIAL ELECTION COMMITTEE

[1-9]

In May Gandhi passed through a great mental depression. Intense prayers, however, relieved his tension. Just then came to the Asram an Islam College professor to see Gandhi and asked him most respectfully: "Can you convince me of the existence of God?"

"With no argument can I convince you," replied the Mahatma.

"Is superstition then necessary to know God?" asked the Islamia.

"Yes, it is necessary to sustain me."

"Do you have a prophetic vision, Mahatma?"

"I don't know what you mean by prophetic vision, but I will tell you my experience which might convince you. Once when I was about to fast twenty-one days and was hesitating, an inner voice asked me to go through the trial. Whatever I have done in my life, I have done not by reason but by instinct or rather by Divine Command."

[10-18]

In the summer of that year Gandhi went to Juhu to enjoy the sea breeze. Juhu which is near Bombay serves visitors as a place of relaxation. In a few

days Gandhi felt that it was not fair that he should stay there in comfort when all the inmates of his Ashram were baking in a furnace. Therefore he would go back to Sevagram at once to share their suffering. On his return to Sevagram the dark shadows of depression were suddenly lifted off his mind and a wave of happiness swept over him. Devout Christians seek salvation and peace through Christ. They little knew that Gandhi sought peace through the crucifixion of a multitude of passions lurking in one's inner self. The spirit of violence he had first scented was again in the air and now he saw it in the writings and speeches, in the corruption and selfishness, of Congressmen.

[19-36]

In September, there was a great agitation at a meeting of the Provincial Congress election committee. Gandhi, disgusted to hear the news, wrote in the *Harijan* a few a words of advice to Congressmen:

"It seems Congressmen have not been able to digest the power that has come to the Congress. Every one wants to share in the spoils of office and there is an unhealthy competition to capture committees. This is not the way to win Swaraj nor to work the Congress office programme. Holding of offices in the Congress Government should be in the spirit of service, without the slightest self-interest. If one was satisfied with twenty-five rupees a month before, he has no right to expect two hundred and fifty.

Maharashtra and Bengal are teeming with capable men who have dedicated their lives to public service on a mere pittance. But they are not tempted to leave their fields of work out of greed for a post and it is wrong to drag them out of their self-chosen tasks. Swaraj will be a distant dream if ministers are not selfless, able, and incorruptible. We cannot have such men if the Congress Committees become job-hunting arenas in which the most violent would win. Many sign the Congress pledge without believing that Truth and Non-violence are indispensable for the attainment of Swaraj. Can anyone be untruthful and yet be legitimate, violent and yet peaceful? Similarly, he who does not wear khadi exclusively has no place in the Congress Committe. It would ill become us Congressmen to wish ill to the British to win our end. A valiant person depends on his own strength. With all earnestness, I plead with every Congressman who believes in his pledge to make his choice and never to recede from his ideals. The Congress might collapse by the weight of its weakness end we should prevent a chaos in time; otherwise all that is being done will be undone."

[37-45]

In October the All-India Congress Committee met at Peshawar. Some members who fell out over the question of civil liberties resolutions, walked out of the meeting in a fit of temper. When Gandhi

heard about it, he was not at all upset. He wrote in the *Harijan* that those men who had walked out would serve a good purpose; that it had been shown clearly that Congress was not a homogeneous body as before—it had members who had no faith in its creed. In these circumstances, Gandhi added, the Congress should cease to be a compact fighting organization; that those who opposed out of want of confidence were better out of the Congress. They would serve the country better by remaining inside and not disturb others who did not see eye to eye with them. It was also the duty of the majority to consider how best to deal with those who resorted to destructive tactics if chaos was to be avoided.

[46-50]

Meantime, reading in the columns of Western newspapers about the impending World War, Gandhi wrote in the *Harijan* that his purpose of non-violence would be fulfilled if he succeeded in reaching the hearts of the Westerners and making them see that non-violence would make them feel much braver than the posession of arms. He would present Dr Benes, the leader of Czecho-Slovakia with the weapon not of the weak but of the brave. Gandhi was convinced that there was no bravery greater than a resolute refusal to bend the knee to an earthly power, however great.

27

THE RAJKOT INCIDENT

[1-23]

The year 1939 vibrated with a few incidents vital to the history of Satyagraha.

Rajkot is one of the most important towns in Kathiawar and Dharmendrasingh was the Ruler in 1939. His Diwan Virawala was feeble though his name signified strength, and failed miserably in protecting the interests of the subjects. The Thakore Dharmendrasingh who was not a righteous man and who did not deserve the name of Dharmendra, was completely under the evil influence of his Diwan. A few of his fovourites were given the sole monopoly in the match industry and other enterprises, much to the annoyance of other rival companies. Besides this, a number of other instances of the Thakore's partiality and favouritism distressed and irritated the people of Rajkot. Discontent rapidly spread amongst the subjects and a revolution seemed imminent. A body of agitators called Praja Parishad mushroomed up suddenly. Later, they formed into the Saurashtra Political Party with Sardar Vallabhbhai Patel as its President. They demanded removal of the so-called monopolies, reduction of land tax, and a democratic representative Government. Twice under the presidentship of the Diwan a meeting was called and finally in the presence of the Thakore they met, when the latter, entirely guided by the Diwan,

declared that these were matters entirely between him and his subjects; That he and his people after a proper deliberation would settle the question amongst themselves and there was no necessity whatever of having outsiders to interfere in their affairs. Why did they want Sardar Vallabhbhai to arbitrate? Had they no confidence in their ruler? The disputants, however, did not feel convinced by the Tankore's argument and an agitation flared up the like of which had never been seen before in Rajkot. The closure of mills by the agitators threw hundreds of workers out of employ. They engineered a run on the State bank, and prevented grain being imported to Rajkot, thus diverting trade from one country to another. Such rash actions caused greater loss to the people than to the State. Not content with this, the agitators induced ignorant cultivators to ignore the conditions under which they held the land from the State and not to pay the land tax. The agitators promised to give them excellent land with minimum tax after securing a responsible Government.

[24-40]

Later, agitators from various other States in Kathiawar and from places in British India like Ahmedabad and even Bombay came to Rojkot in large numbers and did their best to paralyze the State administration. They disconnected the electric supply of the State offices, deivrted trade to other centres, organized

repeated strikes and unlawful picketing of auctions and offices of the State. Observing the regrettable state of affairs for several months, Dharmendrasingh discussed the situation with Sardar Vallabhbhai Patel. The former agreed to appoint a committee of ten men, seven of whom would be his subjects chosen by Vallabhbhai Patel and three others would be State officers chosen by himself. But after promising this, the Thakore published in a newspaper the names of all the ten members of his own choice. Thus, under Virawala's influence he broke his promise of removing the grievances of his people and proved himself false to the significance of his name of Dharma. Not only did he not cease from showing partiality to his favourites, but in addition he resorted to unjust means of harassing his people. Finally, Vallabhbhai was again summoned by the agitators out of desperation. The popular leader promptly came to Rajkot and went straight to the Thakore to negotiate a compromise. Dharmendrasingh promised him to do his best to make his people happy and assured his visitor that he need have no misgivings in the matter. Thus, being assured by the Thakore, Vallabhbhai left the town with a feeling of satisfaction. But the plight of the people remained just as bad as before and Vallabhbhai made backward and forward trips to Rajkot. During his last interview with Dharmendrasingh, he got the latter's promise on a stamped paper with the Thakore's

seal. But what use was a stamped paper given by an indiscreet Chief who was entirely in the hands of a wicked adviser! Two months passed but there was no change of heart. The thoughtless Chief did nothing in compliance with his word. Finally, Sardar Vallabhbhai, foreseeing the possibility of a terrible revolt, summoned Mahatma Gandhi. The latter promptly arrived in Rajkot.

[41-55]

The Mahatma knew ere long that a three-cornered dispute had been going on in the town and had to be settled at once. On one side was the aforesaid evil adviser of the Chief, the second corner was held by the intriguing resident Gibson, and the opposition of the discontented subjects made up the triangular discord set up by the evill spirit of Kali.

Mahatma Gandhi who had always looked upon the Thakore's father as his own son, considered Dharmendrasingh his grandson. The Thakore received him with due respect when the latter spoke to him a few words of quiet advice. Dharmendra denied emphatically that he had ever given any written promise, and tried to assure Gandhi that all his subjects were most contented except a few agitators who were opposing him for no reason at all. That some of them had been inciting agriculturists not to pay the land tax, others misguided simple-minded people to recklessness. Nevertheless, he would grant

his subjects what they wanted, namely a representative government and also reduce the land tax.

And Gandhi, little guessing the futility of the interview, stayed in the city awaiting the fulfilment of the promise. Meantime, he had numerous interviews with Virawala and finally, seeing there was little hope of accomplishing his mission, Gandhi deliberated with himself. One night as he lay meditating in bed, a sudden light flashed before him and an inner voice asked him to make a final sacrifice, for there was no other way out of it. And Gandhi decided to fast unto death.

[55-69]

Before he started his fast, a crowd headed by the Thakore's satellites gathered one day in a maidan near Gandhi's temporary residence in Rajkot: They had resolved to humiliate him first by garlanding him with shoes, and then to stone him to death.

"Get out of the house, Gandhi! Why are you hiding? The townsmen are waiting to honour you with a garland," shouted the ring-leaders, the echo of whose cry boomed in the distance like a thunderbolt. Gandhi started to go out but Mahadev Desai, fearing a tragedy, tried to prevent him with folded hands. "Don't stop me, Mahadev, for I must go out. The agitated crowd is challenging me. It would be cowardly if I stayed away," said Gandhi. And gently setting aside his people who had fallen at his feet, he came

out. A high-souled man does indeed, when challenged, ignores even an imminent death. The crowd saw Gandhi alighting from his car with a smiling face and in a moment became silent. With folded hands he uttered a few noble words: "Brothers, where is the garland you have taken the trouble of making for me? Give it to me. Don't hesitate." He paused for a second. The crowd remained silent. Gandhi continued: "My dear friends, I am telling you the truth. I came to Rajkot as your well-wisher, to render you service. But if you think me an enemy, by all means stone me to death." No sooner had the Mahatma said this, than a large number of men ran away. Others climbed the trees nearby and hid themselves with shame. Indeed, at the sight of a good man, even a murderer becomes humble out of shame and desists from a monstrous deed. Presently, Gandhi walked home where his devoted followers awaited him anxiously.

[70-85]

Hearing the news of Gandhi's fast, his wife Kasturba hastened to Rajkot. But hardly had she arrived at the station when she was arrested and put in jail before she could see her husband. Although fully aware that the Mahatma was there purely for the good of the subjects, the Thakore ignored the fact out of imperialistic pride. When his final efforts failed, Gandhi decided to start his fast out of sheer helplessness. His friends like Andrews, RabindranathTag ore

and others, anxious about his health, sent him urgent messages imploing him not to be rash. But Gandhi did not swerve from his resolution. He wrote to them: "I am grateful to you, my well wishers. As long as there is life in me I shall say what I have in my mind. May He, by whom I was urged te take this vow, show to the Thakore and the British Government the righteous path. I tried my best to go to Tripura to attend the Congress but alas! God willed it otherwise. Whoever can do so should certainly go to Tripura. I implore Subhas Babu not to disobey his doctor but conduct the proceedings of the meetings from his house. The Congress should make a supreme effort to clean itself of all proved corruption and impurities. I shall pray to God that it may guard the reputation built up by peaceful efforts during fifty-two years. Let not Congressmen worry about me, because fasting for self-purification is quite natural with me. Let them realize that my life is not worth keeping if anxiety to save it distracts their attention from their sincere purpose."

[86-94]

Thus he advised the Congressmen: then he wrote to the Viceroy, informing him of the matter in question. The dispute would be settled by the Chief Justice of the Federal Court in Delhi—was the Viceroy's answer. Gandhi then started his fast in the presence of his anxious followers who watched

him silently. The country awaited anxiously the end of his fast while he was having a victory over Death itself. After he had broken his fast at the end of three weeks, his critics asked Gandhi what great purpose he had served by his fast. Not one of the terms of his ultimatum had been fulfilled by the Thakore except the release of prisoners and he had not fasted for that purpose. Gandhi answered them: "Alas! letter killeth; spirit giveth life, so say wise men. Rajkot has become an all-India issue and Dharmendrasingh's place has been taken by the Viceroy whose word I have no reason to doubt. For good men do not go back on their word. God has given me much more than I had ever expected. Time will show whether my claim is justified."

[95-116]

Mahatma Gandhi made also a brief statement in the *Harijan*:

"The good ending of my fast is an answer to the prayers of millions. I am with them day and night. They are my first care because in them I recognize God who is in the hearts of the dumb millions. I worship God that is Truth and Truth that is God. I know Englishmen do not understand the method of a fast, specially for political reasons. I know some Indians also who often feel disgusted with this method. Fifty years of experience has convinced me that in the plan of Satyagraha it has a definite place. I

want all the princes of Kathiawar to believe that I came to Rajkot as their friend and a peacemaker wholly. I saw the civil resisters in Rajkot were unyielding. They would have perpetrated atrocities if they had not been checked every day. That would have resulted in a bitter feud not only between civil resisters and Rajkot but also between Princes and people. I know there are many people who think that there would be no free India unless Princes are done away with. I differ from them. The Princes have a place in India and they should not be wiped out. I wish the Princes would read a lesson from the past and respond to the spirit of the times. It will not do to tinker with the problem. They will have to part with their powers in favour of the people. Bhayats aad Girashias have told me about their troubles. They have my full sympathy but they too must march with time. They must remodel their lives aad feel for the people over whom they rule. I assure the Muslims that their interest will not be neglected, not only in Rajkot but all over India.

[116-118]

"My heart is at Tripura but I am too weak to reach there. There are leaders in Tripura who are as courageous, self-sacrificing and devoted as myself. I assure the Thakore of Rajkot and Mr Virawala that I have criticized them as a friend and not as an opponent.'

28

OBJECT OF FASTING

[1-11]

Gandhi again wrote in the *Harijan* to explain the object of fasting to those who had no faith in it:

"A saint-poet called Pritamdas said once that the happiest are those that plunge into the fire, the lookers-on are but scorched by the flames. God gave me the remedy to end atrocities and bloodshed. The public should not laugh at me for this. I have no other resort as a Satyagrahi than the help of God in every difficulty and what may appear an inexplicable action is really due to an inner prompting. I prize this as it has served me over fifty-five years. The weapon of fasting cannot be lightly wielded. It can savour of violence unless it is used by one who is skilled in the art. I regard Dharmendrasingh as my son and I tried to evoke the best in his nature by means of suffering.

"At a very early age I began fasting and in course of time I prolonged it. Once I fasted for an erring son of mine, then later for an erring daughter of a dear friend. In both cases the result justified the fasts.

[12-20]

"The first fast I undertook was in South Africa for my suffering brothers who had joined the Satyagraha struggle. I don't remember a single fast which had

been fruitless. In addition I had priceless peace and unending joy during my fast. Fasting, unless it is the result of God's grace is useless starvation. Satyagraha and fasting are species of 'tyaga', that is, renunciation. It depends for its effects upon an expression of wholesome public opinion shorn of bitterness. Let there be no impatience to produce the desired result of fasting. Rama did not vanquish Ravana in a day. He who has urged me to take the fast will give me strength to go through it and if it is His will, I should still live to carry on the self-chosen mission of humanity. No fast will dissolve the body. My fast was undoubtedly meant to melt Dharmendrasingh's heart and not to bring pressure puno him. Before starting from home, I had decided not to leave Rajkot before Dharmendrasingh fulfilled his promise."

29

OPENING OF TEMPLES IN DELHI

[1-9]

The Resident Mr Gibson having settled the question satisfactorily, Gandhi broke his fast and his object of going to Rajkot was fulfilled. The result surpassed all his expectations. The honour of both the Ruler and the Ruled was kept up and the suffering of the people bore fruit. Such a happy ending would

not have been possible without God's intervention. Gandhi requested every citizen of Rajkot to contribute his mite if success was to crown their effort, such as:

1. Hindu-Muslim unity;
2. Distinction between high and low to be uprooted;
3. Truth and Non-violence;
4. Cultivation of corporate public service;
5. Spinning of yarn;
6. Vow of wearing khadi and spread of literacy.

[10-14]

From Rajkot he went to Delhi for the opening ceremony of Lakshmi Narayan Temple as well as the Buddha Vihar built by the generous and religious minded Birla brothers. Outside the vast and well-decorated compound of the temple, there was such a large crowd gathered that it was impossible for Gandhi to enter it. Just as he was about to speak, the loud speaker broke down so his speech was given to the press:

[15-22]

"It is my hope that the temple will promote the religious sense of worshippers. Buddha's temple admits of no untouchability but even the idea of high and low is taboo in Lord Krishna's temple. Untouchability and the idea of high and low have no room in Hinduism. Varna does not connote superiority; it connotes different functions and different duties.

"Whoever has more of the earthly or spiritual goods has to perform more service to the community and has to be more humble. When untouchability and the sense of high and low crept in, Hinduism began to decline. Hinduism is based on the foundation of truth and non-violence as the universe was founded on Mount Meru at the commencement of creation. It is the duty of every adherent of Hinduism to pray that every known religion on the earth, would grow from day to day."

30

CHAMPARAN

[1-4]

Champaran was the first to appear on the map of political India of the last twenty years. The planters' oppression of the ryots is better known than Champaran itself. A riot of oppressed ryots created a momentary ripple but was suppressed and soon forgotten. Sixty riots are said to have occurred during the century but the selfish and powerful planters remained unconcerned.

[5-17]

Finally, an ignorant but persistent farmer who heard of the Satyagraha practised in South Africa, approached Gandhi. Moved by the heart-rending tales of woe the Mahatma hastened to Bihar to render

service to the oppressed. There he had only to see the peasants' bent and emaciated bodies, their sunken eyes and tattered clothes to realize the blight that had befallen this delightfully wooded and well watered land. He asked them to stop their useless agitation for he had brought for them something more effective.

Gandhi's presence was like an eyesore to the ruthless planters as his fame had already preceded him. This being the very first time when one of the ryotes' countrymen had come here to befriend his woebegone brethren, they ordered him peremptorily to keep off. Gandhi hurled defiance at them. This was an awakening to the land. Ho told the ryots that Champaran must fight her own battle and not look for men or money from outside. This advice drew the brightest men of Bihar to his help. Rajendra Prasad, Kripalani, Vraj Kishore and others came to relieve the oppressed people of the beautiful Champaran. They worked day and night, taking down statements from thousands of ryots.

[18-22]

The enraged planters who came to interview Gandhi were disarmed to see his calm face. Finally, the Governor of the Province, Sir Edward Gait, got up a commission of inquiry with Mr Frank Sly as its chairman and requested Gandhi to be one of the members. The commission swept off the centuy-old oppression in a short time. The happy ryots said

that they would now breathe freely, unafraid of the tyranny which had cowed them so long.

[23-28]

Mahatma Gandhi could not stay in Bihar to consolidate the work he had started. Whenever he visited Bihar again, thousands upon thousands thronged to have a glimpse of him whom they regarded a miracle-maker. They crowded stations, streets and even the roofs of houses. Their gratitude and adoration waxed with time. The workers collected thousands of rupees and rebuilt the villages with beautiful grass huts. Bihar women who had never gone out of their houses before, gave up purdah and did public service readily.

31

GANDHI SPEAKS AT VRINDAWAN

[1-5]

In May 1939 Gandhi went to Vrindawan where he was invited to speak before the Gandhi Seva Sangh. He said: "Brothers, I want to tell you why I failed at Rajkot in converting Virawala. It was because we had not dealt with him in the way of Ahimsa and had sworn at him in a manner contrary to the language of Satyagraha. I may have controlled my tongue but I could not control the speech of others. Also I

did not appeal to the Viceroy for help at once but approached the Resident instead.

[6-14]

"Now about the corruption in the Congress. The Congress should be the temple of the God of Ahimsa and Truth. Corruption which results in a disgrace, blots our mind like a drop of ink on a spotless mirror. Some of you are called Gandhiites. It would be better to call yourselves Ahimsaites. Gandhi is a mixture of good and evil, weakness and strength, violence and non-violence, but Ahimsa is unadulterated. As Ahimsaites do you practise genuine Ahimsa? Do you receive the arrows of opponents without a murmur? Ahimsa should magnify one's own defects and minimize those of others. Twenty genuine members who believe in Truth and Ahimsa are better than two hundred indifferent ones. Those twenty genuine members may increase to two hundred but the two hundred bad ones will drag us one day to destruction. Has not corruption crept into the Sangh too? Are not members given to hypocrisy, suspicion and mutual distrust?

[15-17]

"A Satyagrahi should have a living faith in God because he has no other strength but his unflinching faith in Him. Without that faith how can he undertake Satyagraha? A family priest cannot perform the rituals without the knowledge of màntras. I request those of you who have no such faith to leave the Gandhi Seva Sangh and forget the name of Satyagraha.

[18-26]

"How many of you have faith in the spinning wheel? Do you believe in it as a symbol of non-violence? If you had that faith, our spinning wheel would have had a potency of its own. Spinning is even more potent than Civil Disobedience. The latter may provoke anger, spinning no such feeling. I declared my faith in it twenty years ago. I declare it again now. Bihar which has so many workers should have a spinning wheel in every home. It will be completely transformed if they all know the potent force of the spinning wheel. The moment, people here realize that it is a symbol of non-violence, it will serve as a beacon light to them; it will inspire all their conduct; they will not care to waste their time; their language will be free of offensive expressions; they will not think an idle thought.

[27-32]

"The wheel by itself is a lifeless thing, but becomes a living thing when we attribute certain virtues to it. Even the Ramayana by itself is lifeless but has become a symbol of the Deity because millions of people have consecrated it. Even a sinner may turn the wheel and add to the nation's wealth. Some people have told me that the sweet music of the spinning wheel has stilled their lust and other passions. It is because I invested it with that power that it has become so essential to Satyagraha of my conception. Therefore

those who have no such belief in the spinning wheel should never launch Satyagraha.

[33-39]

"Effective propaganda of Truth can be done less by books than by actually living the principles of Truth and Non-violence. If we are true devotees of Ahimsa, God will endow us with the requisite intellect to solve our problems. Devotion pre-supposes the will to understand our opponents' view-point. We must make a sincere effort to enter his mind. That is what is meant by non-violence. If we are armed with that attitude of mind, we may hope to propagate Ahimsa principles. Without that, books are of no avail. When my *Young India* was stopped I did not shed a single tear but Satyagraha which it was supposed to support has survived."

[40-50]

In the course of the year a number of Parsis wrote angry letters to Gandhi protesting against prohibition of liquor sale. A certain man accused Hindus of having ruined Parsis out of envy. Another man, a title-holder, wrote: "Why do you tempt us to break the law? We don't believe in prohibition. We want to be exempted. Drink has been a part of a social habit, of our daily life and there are many amongst us who need it daily." A temperence reformer wrote that he he did not drink nor was he a dealer in wine but he reminded Gandhi that prohibition would ruin thousands. That it was the duty of every Parsi host to offer his guests

good bread and good wine. By this policy of prohibition, he warned Gandhi, he would err as he did in Rajkot and if he removed prohibition, Parsis would honour him with all their hearts. Another title-holder wrote that he did not drink but why should others regulate his life. Every one had the right to choose his food and drink.

[51-59]

To all these correspondents Gandhi answered: "You have come to the wrong man. There is a wide gulf between you and me as between the earth and sea. It was Dadabhai Naoroji who taught me the difference between prohibition and temperence. You are only a lakh in a population of thirty-five crores. You have become famous in the world not as residents of Persia but as Indians. Therfore, I request you to consider not in terms of one lakh but in terms of thirty-five crores, not in the narrow interests of your community but the larger interest of the whole country. You gave up your language and adopted Gujerati, changed your dress, manners and customs. Why then should you stick to one formality and show such disrespect to your other Indian brothers?"

32

THE NATIONAL FLAG

[1-8]

On the first of July Gandhi wrote in the *Harijan* about the National Flag:

"The National Flag continues to agitate the public mind. It was designed and accepted by all when non-co-operation was at its height. Muslims and Hindus hoisted it on their houses, carried it in processions and honoured it in meetings. I recall having listened to Ali brothers enthusing over its merits from many a platform. It was conceived as a symbol of peaceful revolt against imperialistic exploitation of a nation pledged to non-violence through the spinning wheel, khadi and identification with the poorest in the land. It also signified unbreakable communal unity, the colours being specially chosen. That flag can admit of no competition as a national flag. At gatherings it commands unquestioned and universal respect.

[9-12]

"But it has to be admitted that it does not command the same respect today. Instead of being a symbol of simplicity, purity and unity, it has become a signal for communal fights. Some people prefer the red flag to the tricolour. Some narrow-minded Congressmen wanting to disown it, do not hesitate to run it down.

[13-20]

"In these circumstances I would like to remove it from public gatherings and processions until the public demand eagerly to see it restored to its original unique place. Whenever there is opposition in a gathering, the flag should not be hoisted. Also in

schools, colleges, local-boards and municipal councils it should not be hoisted. If there is even one man opposed to the flag it should be given up. The act of discarding it should be like a real renunciation. There is no doubt this would be the most effective non-violent way of dealing with the question. It was flowing triumphantly during the Satyagraha movement. But times have changed. Opposition foments communal dissension.

[21-27]

"This also applies to the National Song, 'Bande Mataram'. No matter what its source was. During the partition days of Bengal it had become a most powerful battle cry amongst Hindus and Muslims. It was an anti-imperialistic cry and echoed the Independence of India. I had never heard of its immortal author when I was a boy. When I first heard the name of Bankim Chandra, it had enthralled me. Although it was full of Sanskrit words, it had never occurred to me that it was purely a Hindu song. All that was pure shining gold before, has become a base metal today. In such times it would be foolish to market pure gold and sell it as a lump of iron.

[28-32]

"If there is going to be a single quarrel over singing 'Bande Mataram,' then, it is better not to sing it at meetings, processions and other gatherings.. It is enthroned in the hearts of millions and stirs to their

depths the patriotism of millions in and out of Bengal. Its exquisite stanzas are Bengal's gift among many others to the nation. The flag and the national song will live as the nation lives."

[33-35]

Before the introductiou of the Congress ministries, Subhas Chandra was greatly opposed to the idea of Congressmen accepting Government posts. When he went to Patna in June, he was given a great reception by those who were against council entry. Some men who were in favour of it entered the meeting and behaved atrociously. They unfurled Black Flags and hurled shoes and stones at the opposite party.

[36-44]

Distressed at this deplorable news, Gandhi wrote in the *Harijan:*

"The demonstrators have shown unworthy intolerence by their disgraceful behaviour. Subhas Chandra had every right to agitate against the action of the Congress Working Committee. Hence, those who were on his side are entitled to join any demonstration in favour of Subhas Chandra. The Black Flag demonstrators have rendered a disservice to the cause of freedom and I hope this demonstration will be the last of such acts by Congressmen. If they wish to show their disapproval of Subhas Chandra's propaganda, it is not through black flags that they should do it. They can hold counter-meetings for educating public opinion.

But such education requires calm surroundings. Black flags, slogans, and hurling of stones and shoes have no place in the educational propaganda."

33

DECLARATION OF THE WORLD WAR

[1-5]

In the month of September, Germany and other countries declared war against Great Britain. Before the commencement of the War, the Mahatma received an invitation from the Viceroy for an interview. Some Congresssmen tried to prevent him from going but Gandhi, having already accepted the invitation, started for Simla. At the Delhi station he saw a large crowd, shouting "Gandhijiki Jai". It was his day of silence so he remained in his compartment smiling.

[6-15]

When he went to the Viceroy, Gandhi could not represent the national mind. Therefore he felt certain that there could be no question of negotiation. He also knew that if there was any understanding, open or secret, it could be only between the Congress and the Government. Having thus made his position clear with the Viceroy, Gandhi said that he had full sympathy for England and France purely out of humanitarian point of view and not from any sense of partiality and that he could not contemplate the destruction of

London without being stirred to the very depth of his soul. As he said this, Gandhi broke down and paused a second; then, wiping his eyes, he continued, saying that in the secret of his heart he was in perpetual quarrel with God who allows such tragic things to go on although He had the power to avert the world's destruction. Gandhi wondered if his non-violence was impotent but an answer came to him that neither God nor non-violence was impotent. Impotency was in men who blamed the Goddess of Ahimsa.

[16-21]

From Simla Gandhi went to Abbottabad from where he wrote a letter to Hitler as follows:

"Friends have been urging me to write to you for the sake of humanity. But I have resisted their request, feeling that a letter from me would be impertinence. However, setting aside all other considerations, I trust you will give a thought to my letter for what it is worth. There is no doubt that you are the only person in the world to prevent a war which will destroy humanity. Must you pay that price for any object however worthy it may be? Will you listen to the appeal of one who has shunned the method of war? If no, I crave your forgiveness."

[22-28]

Later, Gandhi wrote in the *Harijan* his views about the War, "Germans connot contemplate with equanimity the evacuation of big cities like London for fear

of destruction. I am not, therefore, just now thinking of India's deliverance. But what will it be worth if England and France fail or if they are victorious, while Germany is ruined. Herr Hitler knows no God but brute force. It is in the midst of this catastrophe without a parallel that Indians individually and collectively have to decide what part India is to play in this horrible drama of the War."

34

TROUBLE IN INDIAN STATES

[1-4]

In the State called Limdi in Kathiawar, the subjects had been suffering many hardships under the Raja's repression. A respectable man who was once a friend of the Chief, became the latter's enemy merely because he fought for the ryots. This good man revived the half-dead peasants and told them what was due to them by right such as a representative Government and other things. And therefore, this well-wisher of the subjects had to be crushed by the Chief and heaviest blows had to be hurled at his head.

[5-19]

Regardless of all canons of kingship, the shops and houses of merchants had been looted by order of the Chief. The will of ruthless administration became the supreme law, the idea being to terrorize the

people into subjection. Hearing of the extremely ruthless atrocities towards the oppressed subjects, Gandhi wrote as follows:

"Those who want to submit to the Chief should be warned by the leaders what is in store for them. There are many men who prize possession before honour. Such small-minded men are useless in a movement of freedom and are only a burden. Freedom is won only by brave self-sacrificing souls who will stake everything for the sake of honour. Those who understand the value of sacrifice, should feel glad that their possessions have been taken away. They should engage themselves in healthy pursuits outside the State and always have firm faith that a day must come when they will come into their own rights. That day will come only by the sacrifice and bravery of those who have refused to bend before repression. Let these brave men remember the immortal and priceless words of the great philosopher Thoreau that a possession is a vice, and poverty a virtue, in a tyrannical State. If the reports I have heard are not true, I request the State authorities to send me a contradiction. With folded hands I beg of the Thakore who is a God-fearing man to listen to the grievances of his people and pacify them by romoving their discontent. If he has not adopted that course it is not too late for him to do so even now."

[20-26]

Two weeks later the Mahatma received a letter

from Patiala, containing grave statements about the Maharaja's oppression of his subjects. An unlawful ordinance called Hidayat which crushed the liberties of the people had been passed in Patiala some time before. The Praja-Mandal in the State therefore launched Satyagraha as a protest. But at Gandhi's advice it was suspended and the Maharaja promised to repeal the act. He had given a period of a month for this but his promise had remained a dead letter. And instead, the Maharaja ordered enforcement of Hidayat for six months. He also ordered that no propaganda should be carried on by the Praja-Mandal and any one who opposed the ordinance would be duly punished.

[27-35]

The Maharaja also made a threatening statement to his people as follows:

"My ancestors have won the State by sword and I mean to keep it by sword. I will not allow in future any organization like the Praja-Mandal to represent my people. If you want to do Congress work, get out of the State and do what you like. The Congress can terrify the British Government but their threats will not scare my State. I will not tolerate any other flag than my own to be hoisted within my boundaries. Therefore, you stop your activities, otherwise I will resort to such repression as your generations to come will not forget. When I see

some of my subjects drifting away into another fold, it touches the very core of my heart. Get out of the Praja-Mandal or else remember I am a military man. My talk is blunt but my bullet is sharp."

[36-49]

Mahatma Gandhi was astounded when he heard about the Maharaja's monstrous threat and wrote in the *Harijan* as follows: "If the story which I have just heard is true, it certainly forebodes a series of tragedies. A Raja, no matter how powerful, cannot use threats to terrorize his people, for when he hurts his subjects he hurts himself. I may remind him that there is too much awakening amongst the people throughout India to be suppressed by threats. The days of unadulterated autocracy are gone for ever and the Chief of a State can expect to exist only by keeping his subjects contented and not by harassing them. The Congress does not wish to interfere directly or indirectly in affairs of the Indian States. But it does guide States people. They derive strength and inspiration from the Congress. Therefore, their relationship with the Congress must be kept up. To wish its termination would be like making children disown their parents. Just as the vast masses of people in British India look up to the Congress for the removal of their woes, even so do people of States look to the Congress for their deliverance. I hope, therefore, the Maharaja of Patiala and other princes will revise their views and welcome the movement of

the people's liberty to grow to its full height and not regard the leaders of the Praja-Mandal as their enemies. It will be well if they trust the Congress and seek its aid in settlement of their people's demands. There is no doubt that a promise of withdrawal of Hidayat, was made and there is equally no doubt that that promise has been broken. It is dangerous even for a prince to break his plighted word and I plead with the Maharaja to redeem his promise."

[50-54]

After a few days Gandhi received the Maharaja's answer saying: "Here is the satisfactory answer to all your charges against me. Some men in my State who were incited by the Congress, launched Civil Disobedience in imitation of the latter's activities. To prevent a repercussion of the same, Hidayat had to be enacted to cope with illegal and subversive activities. The agitators, resorting to lawlessness, fermented communal ill-feeling between Hindus and Muslims. This resulted in a clash when a man was killed and several others were injured. I was, therefore, constrained to order that Hidayat should be enforced for six months."

35

APPEAL FROM POLAND

[1-3]

In connexion with Gandhi's statement to the Viceroy, he received letters from numerous persons,

asking him why he should shed tears over the destruction of England, and not of Germany and also why he always sympathized with England and France and not with Germany.

[4-12]

Gandhi published a letter in answer to all his correspondents: "No one has resisted England more effectually perhaps than I have. But there are seasons for speech and action as there are seasons for silence and inaction. In the dictionary of Satyagraha there is no such word as enemy. A Satyagrahi looks upon his enemy as his friend. As a Satyagrahi, or a votary of Ahimsa, I wish well to England and I would not like to erect the freedom of my country on the remains of despoiled Germany. Hitler who is the cause of this war stands in no need of sympathy and I should be equally moved by the destruction of Germany as by that of England. Rightly or wrongly I am convinced that Hitler is responsible for the war and if Danzig Germans desire to give up their independence, Hitler is sure to incorporate Danzig with Germany. It is also probable that his desire to appropriate the Polish Corridor is just a claim for the glory of his native land. If he succeeds in his design, it will be a proof that the law of the jungle is still a great force in human affairs. A proof also that though we humans have changed our form, we have not changed from the manners of the beast.

[13-15]

"My sympathy for England and France was not a result of a momentary emotion or of hysteria. It is derived from the never-dying fountain of non-violence which my breast has nursed for fifty years."

[16-24]

As the ghastly World War continued, Mahatma Gandhi received a letter from Poland. The writer was Padrewskey, the world-famous pianist. This valiant and learned patriot who was the President of Poland had given up everything for his country. Being broken-hearted by its destruction, he wrote to Gandhi on behalf of his nation which was defending its sacred right to remain free against cruel tyranny, and appealed to him as one of the greatest moral authorities of the world. Poland needed sympathy and friendship of Gandhi's countrymen. Throughout thousand years of its history the Polish nation had always stood for peace. He assured Gandhi that in the terrible war when innumerable innocent women and children had been massacred daily, a word of sympathy and encouragement from him, the greatest teacher of his own nation, would profoundly move the heart of every Pole.

[25-31]

Gandhi answered that his whole heart was with the Poles in the unequal struggle in which they were

engaged for saving their freedom. But he was painfully conscious of the fact that his word carried no power with it. His own country too had lost its independence and was struggling to be free from the yoke of the greatest imperialist power on earth. It had adopted the unique method of non-violence to regain its lost freedom. Though that method had proved its efficacy to a certain extent, the goal seemed far off. All he, Gandhi, could send to the brave Poles was his heart-felt prayer for the end of their fearful trial. Their cause was just and their victory certain, for God is always the upholder of justice.

36

CONGRESS WORKING COMMITTEE MANIFESTO

[1-27]

In September 1939 the Congress Working Committee met to give their earnest consideration to the grave crisis of the war in Europe. They decided to dissociate themselves from the policy of the British Government and called upon the Congress members of the Central Legislative Assembly to resign their seats. The Committee issued the following Manifesto:

"The British Government have declared India as a belligerent country without our approval, promulgated ruthless ordinances to crush Indians, passed laws which

affected India's people vitally and narrowed the powers of the Provincial Governments. This has been done without the consent of the Indian people whose wishes have been ignored by the British Government. The people of India have always disapproved of the practice of Fascism and Nazism and their glorification of war and violence and suppression of human spirit. The Congress condemns the aggression of Germany against Poland and sympathizes with those who resist it. The Congress decides that the issue of war and peace for India must be decided by the Indian people. Any imposed decision or attempt to use Indian resources will be opposed by them. If the Government desire co-operation of the Congress in the war, it cannot be obtained by compulsion but by an amicable understanding. Co-operation can be only between equals by mutual consent for a cause which both consider to be worthy. The People of India have suffered hardships for gaining their freedom and have willingly made great sacrifices. This war is said to be for democratic freedom. Hence, India cannot possibly co-operate when democratic freedom is denied her. England has declared that she is fighting for democracy and to put an end to aggression. The present European war signifies the abject failure of the treaty made at Versailles after the last war as well as of its makers who broke the pledge by indulging in this world-destructive war again. In

Manchuria the British Government connived at its aggresion by Japan. When Italy overran Abyssinnia, the British acquiesced and remained aloof. If the Western conntries are intent on retaining their imperial possessions, India will only condemn their object. If this war is for the maintenance of democracy, then, England must give full democracy to India. India is quite capable of making her own constitution and of carrying on her own Government herself. A free democratic India will gladly associate herself with other free nations for the progress of the world. This war is sure to refashion the world for good or ill. There will be equality only when exploitation of one country over another ends.

[28-30]

" India has been an outstanding example of modern imperialism and when she is free, the rest of the world will be free. With her vast resources India must play an important part in any scheme of world organization. But she can only do so as a free nation. Freedom to-day is indivisible and every attempt to restrain it by imperialistic domination will lead to a fresh disaster.

[31-38]

"The first duty of Indian Princes—who are giving men and money for guarding the freedom of western countries—is to introduce democracy in their own States where autocracy reigns supreme. The Congress invites the British Government to declare clearly what

their war aims are with regard to democracy and how they are going to apply to India. War has been taking its heavy toll of human life in Abyssinia, Spain and China. Innumerable innocent men, women and children have been bombed to death in open cities; cold-blooded massacres have followed in quick succession. That horror grows and violence and threat of violence shadow the world like a terrible nightmare.

[39-41]

"This poisonous tree of imperialism which causes distress should be uprooted. Till then, there will be no peace on earth. The Congress declares that Indians have no quarrel with Germans or Japanese or any other people. But they have a deep-rooted quarrel with the systems which deny freedom and which are based on violence and suppression.

[42-43]

"When imperialism is done away with, then only the Congress will co-operate with Great Britain. What it wants is the victory of world democracy and not a victory of one people over another.

[44-45]

"Hence the Congress earnestly appeals to the Indian people to end all internal conflict and controversies and hold together as a united nation, calm and determined to achieve India's freedom."

37

THE FOUR PILLARS OF THE BRITISH RAJ

[1-4]

The last Chapter brings us to the year 1940. As months passed, the World War. continued with greater and greater violence but the British policy in India remained unchanged. The Congress almost lost all hopes of getting what they had demanded of the British Government before the commencement of the war. That their imperialistic pride had not diminished in the least, was evident by the various incidents that took place at the time. The right of the Provincial ministers of collecting taxes was now restrained by new ordinances.

[5-12]

As Gandhi thought of going to see the Viceroy, some one wrote to him that there was not the slightest change of heart on the part of the British Government. Why then did he, Gandhi, want to approach the Viceroy? Everywhere rumours of peace negotiations were heard which were as meaningless as the noise of thunder in summer. A conflict was undoubtedly undesirable but it was inevitable in spite of all the risks involved therein. They had to think as to how they could save their self-respect when humiliating news was continuously heard everywhere. In India as well as in foreign countries, people thought that Indians

would accept whatever laws the rulers introduced in India. Submitting to such terms would be demoralizing to India's dignity.

[13-22]

Mahatma Gandhi answered his correspondent that what the 'latter' said was perfectly true but it was unwise to trust one's wisdom too much. One should not forget that even the strongest might weaken and the cleverest might be dull in adverse circumstances. The Mahatma added that he did not regret his visits to the Viceroy because talking with the latter stimulated him considerably. As long as he found the Viceroy straight and frank, Gandhi would go to him again and again and return from him with a refreshed mind. Even if there was not an atom of hope of success one should not despair but should create a good feeling in one's opponent's mind by one's actions. A Satyagrahi should change the heart of his enemy and even if he were insulted, he should not feel vanquished. Formerly he, Gandhi, used to go backwards and forwards to sec General Smuts although there was not the slightest hope of success. A staunch Satyagrahi should do the same, for there was no shame in going to another man's door if he were really intent on getting what he wanted. A leader should be in constant touch with his followers by talking to them and they should not swerve from the path of righteousness.

The Mahatma advised the correspondent not to be upset by the prejudice that had been created in England against India, for truth will assert itself one day and the prejudice will vanish.

[23-46]

As the war continued, Gandhi wrote one day in the *Harijan*, on the British policy: "The British gradually established in India a sovereignty which has been supported by four pillars. First of these is self-interest, second the vast army, third the creation of Indian Princes, and fourth the communal division. A realist would know clearly that unless these four pillars were uprooted, the rulers will not give up a well-established Government. The British now say that before India gets back her Independence, Indians have to uproot these four pillars; and Indians anxious to uproot them say that the British built these pillars for their own good. In the same way they installed the vast army for their own defence and made and unmade the Indian Princes. These Princes who had never before enjoyed such great wealth were given power by their creators. Thus being divided, India lost unity and is now unable to oppose them. Disunity, which is the cause of our weakness, has been made use of by the British for their own purpose. By disarming Indians, they have rendered us emasculate and the only weapon which they cannot take away from us is the weapon of Satyagraha. We do not wish to

blame the British for what has been done. On the contrary we admire their courage and valour. If the British are prepared to give Independence to India, they should remove the obstacles made by themselves. If they find any difficulties, we shall help them. They should trust our sense of honour and not the strength of their arms. Lord Zetland has already said: 'What we have conquered we are not going to give up. We shall give you in course of time as much freedom as we think good for you. We want to guard imperialism during the present war and knowing our conditions, you should help Great Britain. If you help us, it will be for our mutual good but we shall win without your help. There are many people in India who realize the benefits of the British rule. They will help us and our victory is certain. We are always ready to protect the rights of our subjects. If we are safe, those who follow us will also be safe. If we save India by means of good understanding she will be gradually trained in the school of Independence.' If Lord Zetland's statement indicates the British policy, it should be considered as a challenge to India. It also strengthens the four pillars and when they are made immovable, where is the question of Independence for India? If the British are determined on tightening our chains of slavery, I shall never wish them victory."

GANDHI'S VISIT TO SHANTINIKETAN

[1-7]

In March 1940 Mahatma Gandhi visited Shantiniketan and wrote in the *Harijan* that for a long time he had wanted to go there and that his desire to see that abode of peace had been at last fulfilled. Dr Rabindranath Tagore though advanced in age was, Gandhi wrote, bursting with youth. He was known there as Gurudev. That Shantiniketan would continue to prosper as long as Gurudev lived. It gave the Mahatma the greatest joy to see the spontaneous affection and reverence which every inmate of the house had for Dr Tagore. That the name of Gurudev, given to him by his appreciative and grateful pupils, was most appropriate. The learned institution of Viśwa-Bharati which was created by the Poet, had kept up his youth and had been his life and soul.

[8-26]

Meanwhile, Gandhi was continuously asked by his followers as to when he was going to start Civil Disobedience. The Mahatma answered them that there was no doubt that those who were formerly ready to practise Civil Disobedience, were getting impatient by the delay. It refreshed him to know that there were innumerable selfless people ready to sacrifice their interests for the country's freedom. But although their intention was praiseworthy, Gandhi advised them not to be too impatient. He reminded them that in the

latest resolutions of the Congress Committee there was nothing that indicated Civil Disobedience. In the Congress itself one had observed disobedience, waywardness and violence. If that were so, Civil Disobedience would only lead to a number of disasters and ultimate ruin. If Congressmen disregarded what he had said, and behaved as they liked, they were sure to come to grief. As long as there was no non-violence and obedience in the Congress he would not launch Civil Disobedience. The Congressmen had not only no faith in either spinning or khadi but were indifferent to both. Hence in the struggle of Independence association with such men would not only bring failure but hundreds of disasters. Those who were neither non-violent nor were disciplined should cease to be his followers. Gandhi assured his followers that he would not launch Civil Disobedience merely by impulse. Both the Rightists and the Leftists among Congressmen were just the same to him and even if there was a difference of opinion they were his friends and co-workers. Even if the whole of India differed from him, he was determined to carry on the fight single-handed. Probably there were some who depended on weapons other than non-violence but he would depend solely on it. Therefore he, as the leader of those who resorted to the path of Ahimsa, would start Civil Disobedience only when he was inspired by the Inner Voice. He did not think as to what was going to happen in the future. That was really the secret of Ahimsa. Inner inspiration would come by itself in its own time.

39

THE WORLD WAR

[1-18]

The Congress Working Committee met again in Poona in October to confirm some of the resolutions regarding the War. They were as follows:

"In order to consolidate Imperialism in India and other countries, the British Government have proclaimed the war. This proclamation which they have made without even consulting Indians, is a direct insult to our country. The British Government while wanting to extend their territories and depriving India of her wealth, have only thought of their own interest. Therefore, the Congress does not wish to give any material help to England either directly or indirectly. By taking our help and thus impoverishing India, they will settle down and dominate the country. No material, money, or men should be sent to help Great Britain to fight the war. The Congress does not wish that India, when she herself is under a foreign domination, should sacrifice her men to save the independence of other countries. India will not accept anything short of complete Swaraj. Dominion Status will not be pertaining to her dignity. Indians are quite capable of managing their own affairs as well as their affairs with foreign countries. The Indian princes have no right to prevent India from getting her freedom

out of imperialistic pride. The sovereignty of a nation depends on the people and the power of the princes of Indian States should depend entirely on their subjects. The Provincial ministers have given up their respective posts in order to dissociate themselves from all affairs regarding the war. Such were the resolutions that were passed by the Congress Committee in September for deliverance from slavery and every attempt was made to spread them all over the country. Giving up of ministries is our first step. The next step will be Civil Disobedience at an opportune moment. The Congress earnestly hopes that all the various organizations and associations would unite and act with the hope of getting freedom for India. The main purpose of Civil Disobedience is to evoke a sense of self-sacrifice in the minds of the masses."

[19-27]

The foreign papers blamed the Congress for refusing peace negotiations with the British Government. Gandhi wrote in the *Harijan* refuting this accusation: "It is not the Congress which has turned a deaf ear to peace negotiations. It is Lord Zetland who has banged the door wilfully against it. When the foreigners have enslaved India by exploitation, how can she have co-operation with them? The Congress will not rest until India wins Independence as good as that of England. And if India resorts only to non-violence, then, her Independence will be more stable than that

of England. Many a time the British had had a misgiving of losing their Independence but by the strength of their navy, they have retained it. Therefore, if there has to be a fight for freedom, it will be done by those trained in the art of wielding the weapon of Ahimsa. Let this country be either a just Government or a prison and the British alone can decide this and not the Congress. There are many heroes in India who would prefer to live in jail to seeing their country enslaved."

[28-35]

In the beginning of the Hindu year in 1940 the national week of Independence was celebrated with great enthusiasm. People knew that it was an augury of the commencement of Civil Disobedience and therefore kept up all the vows. Realizing that Ahimśa summed up all peaceful actions, they passed the day in fasting and prayers. Hindus and Muslims behaved with each other with a feeling of perfect brotherhood never seen before. Thousands of persons took the vow of using swadeshi goods only. It was quite obvious that the memory of the Jallianwalla Bag outrage was vivid in their minds. It was on that occasion twenty-one years ago that streams of blood of the dead Hindus, Muslims and Sikhs flowed. Thus, the week's programme which was carried out for self-purification, helped the sale of the products of cottage industry.

40

THE CONGRESS AND THE EXHIBITION AT RAMGADH

[1-5]

The fifty-fifth annual session of the National Congress was held this year in March 1940 at Ramgadh, which is in the centre of a cluster of surrounding villages. An exhibition of village industries was held here at the same time for educating the masses. As Mahatma Gandhi was about to open it a torrential shower of rain deluged the whole place. The exhibition ground remained in knee-deep water and all the long labour of the artisans was wasted. But they did not give way to despair. In a short time they raised a new structure finer than the previous one.

[6-10]

After Mahatma Gandhi had declared the exhibition open, thousands of people flocked to see it with intense enthusiasm. For five days the skies remained cloudless but on the opening day of the Congress session, the village was again inundated with water. Some people remarked that it was an ill omen. "Rain is never inauspicious and certainly never so disastrous as fire", echoed a voice in reply. Indeed man consoles himself by the vagaries of destiny and even the opposition of the elements sometimes brings happiness.

[11-21]

Maulana Azad, the President of the Congress, was ready to start the proceedings of the meeting. Pandit Nehru and others greatly approved of his decision in spite of the heavy rain. There was a gathering of a lakh of people, poor and wealthy dressed in khadi and rich garments respectively. They remained smiling in their seats for a time in the deluge, lifted the bamboo tattis of their seats and held them up for shelter. Finally, when they saw water collecting inside the pandal, they had to leave; wading through the water in an orderly manner, they managed somehow to return to their camps. In this unavoidable contingency, Deshasevikas in saffron coloured saris, helped women and children to reach a place of safety Volunteers carried on their shoulders old men and children who were stumbling and falling. Nehru, Rajendra Prasad and Maulana Azad ignoring the heavy rain, went on with the proceedings of the meeting. Thus, while a number Congressmen sat bravely, the inclement elements continued their mad fury, but gradually the tempest ceased. The following day early in the morning the skies cleared, when fifty thousand people met again in the chowk and within three hours the learned President having announced numerous resolutions, brought the session to a close.

[22-51]

At the exhibition Mahatma Gandhi made an inspiring speech before the assembled crowd of the poor and the

wealthy: "All of you who have seen this exhibition should tell villagers the permanent value of cottage industry. It will always stand firm against volleys of bombs or any other missiles. It is unfortunate that villagers do not know that their industry, plundered by foreigners, has completely deteriorated. The chief object of an industrial exhibition is to revive village industry. It has an educational value to teach intelligent villagers and this should be done by experts who can remove their ignorance with persuasive and inspiring instructions. I have often heard people accusing me of making India merely a spinning wheel and that the cultural aspect of the country did not enter my mind. To them here is my reply. The real culture of the country is in the villages and not the cities. There are a few towns in India which have been planned specially for the comforts of foreigners. The artificial beauty of cities will never be permanent, whereas the beauty of cottage industry will stand the ravages of Time. I don't say that cottage industry should restrict itself merely to handicrafts. Intelligent dexterity should go hand in hand with it. Madhusudan Das once said that men in the company of bullocks become bullocks themselves. I think what he said was perfectly true and villagers should be raised from their present state of beasts of burden. But as long as a villager does not create new articles of handicraft and as long as he does not take pleasure in the labour of his work it is not possible to raise him from his

lowly state. As exhibition is a Congress for the masses. It stimulates their intellect as food does the human body. Whatever the spectators have seen in this exhibition, they should tell villagers in detail. For several crores of Indians there are not enough schools to serve them as meeting ground and at the Kumbha Mela at Allahabad hardly a few lakhs of people meet. But what is that number compared to the thirty-five crores of India ? If a few things are taken from this exhibition by spectators to villagers, what a wonderful service they would be doing ! Thick rumours of Civil Disobedience have spread everywhere, but how many are there really fit in India to carry it out ? As long as they remain indifferent to the spinning wheel and to wearing khadi and as long as they have no faith in village industry, they would not be capable of offering Civil Disobedience. Let them launch Civil Disobedience of their own conception and not the Civil Disobedience accepted by me since a long time. Spinning gives a marvellous force to a man and with that very force I want to launch Civil Disobedience. Therefore if you see this exhibition from my view-point, spinning and khadi industries will spread rapidly everywhere. If you take this industry from village to village, then, handicraft industry will also be gradually established and once the village industry grows steadily, I promise you, there will be no need for Civil Disobedience. If you do not spin, do not universalize khadi, I may go to

jail again and be there for a number of years but it will be all in vain. Without khadi and without handicrafts the Congress boat, far from carrying us to the port, will sink in midstream."

41

JINNAH AWAKENS ILLITERATE MUSLIMS

[1-5]

A distinguished lawyer of Bombay, Mr Mohamadally Jinnah, has been the President of the Muslim League for many years. For some years he lived in London, practising at the Privy Council. When he returned to his mother country a few years ago, he found the whole nation engaged in a tremendous struggle for Independance: Long before he went to England he was a prominent member of the Indian National Congress, but he left it probably on account of some dissensions and became ere long the leader of naive ignorant Muslims who out of gratitude hailed him as their defender.

[6-13]

Jinnah's ancestors who were originally Hindus had been converted to Islam. His mother-tongue is Kutchi, a dialect mixed with Gujerati and Hindi. It is said that in his early childhood, he has had no instruction in the Islamic religion. Upon his return to India, he was amazed to see Gandhi being idolized

by the masses and he took a stand opposed to the Indian National Congress. He set about creating a feeling of animosity in the members of the Muslim League against the Congress which he called a Hindu organization. Next he impressed upon Muslims that their only salvation lay in dividing India into two separate countries. With this new-fangled idea of establishing Pakistan which had been formerly conceived by some one else he was determined in setting aside one part of the divided country exclusively for his co-religionists. He insisted that in whichever province there was a majority of Muslims, that province should be included in Pakistan to be ruled entirely by Muslims. With this intention he started attacking the Congress and ingratiating himself with the British Government.

[14-33]

People asked Gandhi that since there was sure to be a discord by this division of the country, what was going to happen to his proclamation that without Hindu-Muslim Unity there could be no freedom for India. Gandhi answered them: "I know the decision of the Muslim League is revolutionary but it will not affect our Civil Disobedience movement because all the Muslims of India are not opposed to us. Even if the Congress were reduced numerically, the rest of the members should resort to Civil Disobedience fearlessly. Our quarrel is with the foreign Ruler and

not with the opponents of the Congress. If our efforts are crowned with success by the grace of God, its fruits will be enjoyed equally by all the parties. But as long as Congressmen do not fulfil all the conditions I had mentioned before, the Civil Disobedience programme will not be started. When the proclamation of Indian freedom is made neither the Muslim League nor others can oppose it. If the Muslims are proclaimed as the Rulers of India, others should obey their rule. Opposition will lead to discord and finally to the destruction of the country. I don't know of any other weapon except that of Ahimsa by which eight crores of Muslims can be subdued. They have as much right of self-determination as others, for we all belong to one family. I have already said before and I am still of the same opinion—that without the unity of both communities, there will be no Swaraj. Civil Disobedience is only the last resort as a means to serve our purpose. A clever and persistent person could do it even single-handed. If he got a good result, it would be for the good of India; but if the result should be bad, the man who launched it would get the blame. I don't think that the Muslims want to divide India, for it will neither be to their good nor will it be just. There is no historical authenticity in the new rumour that Hindus and Muslims are two different nationalities. For the Muslims that are found in India gave up their Hindu creed, and took to the Islamic religion.

One does not change one's nationality by conversion to another faith. The Hindus and the Muslims of Bengal are exactly alike in language, food and amusement. Whence then, the question of separate nationalities ?

[34-40]

"When I first saw Mr Jinnah, I did not notice that he was of a different nationality. When I first set eyes on Vithalbhai Patel, I thought that with his Turkish fez and the long beard he was a Muslim. Some Muslim communities follow the Hindu law for division of ancestral property. The great poet Iqbal was proud of his Brahmanical descent and he always spoke about it. There are even some names which are common to both Hindus and Muslims such as Iqbal, Kitchlu, Lalji, Vishram and others which prove their common origin. Thus, what has been created by God as one, no one can divide."

[41-49]

This dispute was first started by Mr Jinnah and has been carried on to an amazing pitch as was evident by a statement of his as follows: "I don't really know why Hindus fail to understand the real nature of Islam and Hinduism. These two are not religions in the strict sense of the word but are different social orders, and it is a dream that Hindus and Muslims can ever evolve a common nationality. The misconception of one Indian nation has gone far beyond the limits and

is the cause of most of our troubles. It will only lead to India's destruction if we fail to revise our notions in time. The Hindus and Muslims have different religious philosophies, social customs and literatures. They derive their inspiration from different sources of history. Their aspects on life are different. They have different epics, their heroes are different. How can two such different peoples be united into one nation? To yoke them under one State would lead to discontent and final destruction."

[50-56]

Mahatma Gandhi who was astounded to read Jinnah's statement wrote again in the *Harijan:* "Mr Jinnah says that Hindus are bad people and there is nothing in common between Hindus and Muslims. I say that men like Mr Jinnah are actually doing disservice to the Islamic religion. Such men only misrepresent the words of Islam and by a wrong interpretation misguide ignorant people. If I do not refute his statement, I shall be failing in my duty. To bring about unity between Hindus and Musilms, I have rendered the latter the most sincere service up to now."

42

[1-7]

SIR STAFFORD CRIPPS' VISIT TO INDIA

Thus the forty-first year of the century crowded with big and small events passed unhappily for the

whole world. The following year nothing but the news of the World War was heard everywhere. Thousands of Westerners thrown out of their country took shelter in India, a resort of the destitutes. Meantime Japan, having declared war against England, invaded Malaya and captured Singapore. Next as she overran Burmah and a wholesale plunder went on, the panic-stricken Indian residents in Burmah fled for their lives, leaving everything behind. Numerous families even in India, scared at the possibility of a Japanese invasion, left the cities and took shelter in the interior of the country. Gandhi advised panicky people not to leave their homes.

[8-21]

Early in 1942 Bengal stood on the brink of an invasion from the Far Eastern enemy. In the British Cabinet the debate referred to getting help from India during the Great War. One of the ministers of the British Cabinet, Sir Stafford Cripps, after formal discussions with Indian leaders, announced a new plan of administration as follows: "Indians should have a representative Government at the Centre which would be responsible to the Viceroy. The Viceroy's veto would continue to change the resolutions when he liked. During the duration of the War, Defence and Finance portfolios were to be in the hands of the British. At the end of the War there would be a plebiscite in predominantly Muslim areas, namely the Punjab, Sindh,

North-Western Province, Assam and Bengal. If seventy per cent of Muslims living there desired Pakistàn, they should be free to form an independent State. If any of the Provinces desired to secede from the Indian Union, they would be allowed to do so and form another independent unit. In the event of the Indian Union deciding to break away from the British Empire, Britain would abide by such a decision. The British in India were not to have any special privileges or favourable conditions in import and export. India would be represented in the world's councils as an equal to Britain and other free countries."

[22-27]

After he had discussed with the leaders both of the Congress and the Muslim League separately, the English diplomat found that neither party, nor the leaders of the Depressed Classes wanted to accept his proposals. Nevertheless, he announced the King-Emperor's message over the radio. When the people of India heard the proclamation, they saw no hopes of getting their freedom in the immediate future and Stafford Cripps went home as he came after plunging India in a state of great discontent.

43

"QUIT INDIA" RESOLUTION

[1-3]

On the eighth of August of 1942 the sun rose in the skies overshadowed with clouds which being

drifted by tempestuous blasts of wind, moved rapidly. A similar storm broke out in the vast firmament of India. A cataclysm of a national tempest, sweeping all hopes of India's Independence burst forth. In the minds of tho people, flames of an angry emotion blazed, reducing their faith in the British to cinders.

[4-8]

On the vast maidan of the Gowalia Tank in Bombay, the All-India Congress Committee met that day. Prominent Congress delegates, and women and children from all parts of India flocked to attend it in a slow but continuous downpour of rain. The two-worded sentence "Quit India", which finally became a classic, summed up briefly the struggle of five and a half decades. It had started at first on a soft note and then accompanied by the powerful weapon of Satyagraha, had gradually developed and now rose to a crescendo like a war cry. Everyone had realized that this was a final phase of the struggle for India's Independence.

[9-11]

Mahatma Gandhi who was appointed the generalissimo of this war of Ahimsa, had already written to the leaders of the Allied forces of the West—that, bound by the fetters of Imperial domination, Indians were unable to participate in the World War. A non-violent struggle which they were about to start was meant not to hurt but to strengthen the Allies.

[12-17]

The proceedings of the meeting, having been carried

out at midday, the Congress Working Committee met at night. Meanwhile the Viceroy, Lord Linlithgow, held a consultation with the members of the Executive Council and announced: "Gentlemen, what we had foreseen has happened. Let them all be the guests of His Majesty immediately." Immediately after he announced this, the officials in Bombay received telephonic message as to what they were to do. Before midnight the Bombay Police were ready to execute His Excellency's orders. A mysterious train was ready at the Victoria Terminus station.

[18-24]

At dawn Mahatma Gandhi was arrested by the police like the sun gripped by an eclipse. Simultaneously, the other leaders and prominent Congress workers were arrested by hundreds and thousands. Gandhi was placed in the train along with his entourage and taken to Poona, while others were carried to different places. A demonstration of volunteers arranged previously for political propaganda, was dispersed by the police with the help of lathis. Police constables patrolled the streets of Bombay, while armed military stood ready at various corners of the city. Kasturba, who was to address a women's meeting that evening in a suburb of Bombay, was arrested and taken to Poona. She was lodged in the Agakhan's palace where Mahatma Gandhi, Sarojini Naidu Mahadev Desai and others had preceded her a few hours before.

[25-26]

A week later, Gandhi's secretary Mahadev Desai, while strolling one morning in the garden, was suddenly seized with a heart attack and died within a few minutes. Gandhi was broken-hearted. In the spacious courtyard of Agakhan's palace, he performed the funeral rites according to the sacred rituals and lit up the pyre himself.

[27-28]

Later, with tears in his eyes, he brought the ashes into the house and presently with a sob in his voice, said to his wife and followers: "I feel as though I have lost my right hand. He was my pupil, my companion, my beloved friend, dear Mahadev was."

44

THE BENGAL FAMINE

[1-2]

While the Great War was raging in Burmah, a most terrific famine befell the province of Bengal. The cause lay entirely at the door of the War.

[3-9]

Posting of thousands of soldiers in the Middle East Countries during the War, was the direct cause of this affliction. Large stocks of grain from numerous villages of Bengal were being continuously sent for their feed. Thus, the food that legitimately belonged to the

ryots, went on decreasing day by day and the Bengal ministers did not think of stocking any grain. Before the World War, the villagers of Bengal had always been taking their grain in their own boats to sell it in the nearby towns And with the money they made by the sale, they used to buy other things necessary for their own use. But during the War these boats which had served them as the only means of making their livelihood, were commandeered by the Government. Thus, the source of their maintenance being cut off, their afflictions increased every moment. Various other causes also contributed to the famine. One of them was the burning of villages. When the Japanese armies were practically next door to India, the Bengal Government in desperation ordered all the villages to be burnt and evacuated so that the enemy might not profit by the produce of grain in the villages nor by men. This was known as scorched-earth policy. Within a few months Bengal was gripped by the Death of famine, the like of which had never been known before.

[10-24]

Thousands of starving people along with their hungry children, wandered from village to village for a mere morsel of food. Unable to buy grain which had gone up eight times in price, the villagers started selling everything they possessed to get money. Some sold their houses, others their orchards, some others their farms and some even their children for a mouthful of gruel. Villagers who had never lived on charity left their homes and trudged to Calcutta in search of food. There were hardworking

farmers reduced to poverty by fate who flocked to the city by hundreds. There were countless young men whose manhood had been sapped and thousands of young women whose beauty had been ravaged by hunger. Millions of children reduced to mere skeletons lay dying on the roadside, too weak even to moan. All the emotions like faith, hope, anger had left these people who were almost dead with exhaustion after wandering along the long dusty roads. Stung by the snake of hunger, they had lost all the grace of their form, consciousness of moral values, even their mental powers. Dragging their emaciated bodies, they wandered in despair like a veritable phantom caravan in the desert of Death. They could not march in a procession into the interior of the Calcutta city although they longed to get relief from their torture. Not a word of begging escaped from their mouths. They could only ask for alms with their eyes. They crawled in front of mansions and restaurants, smelling the flavour of food that was being cooked inside. When food was offered to them, they could not stretch their drooping hands to take it. Millions of them, burnt by a devouring hunger, died in the streets like mere moths hovering over a lamp.

[25-26]

Various deseases followed in the wake of the famine. Death took as its toll the lives of nearly half a crore of human beings. At the sight of this horrible Dance of Death, people who could give, poured forth money for the relief of the rest of the dying people.

[27-29]

The famine produced in India a cry of terrible indignation and hatred against the Government. There was also famine such as was never seen before in Karnatak, Bijapur, Travancore and Malabar where thousands of poor people were carried away by Death.

[30-36]

Meanwhile, as Mahatma Gandhi visualized this cavalcade of Death passing in front of him, he felt unspeakably grieved. Exactly what he had feared had happened. It was only eighteen months before that he had written in the *Harijan*, with his usual foresight, of the possibility of a disaster: "The greatest need of the immediate future is to feed the hungry and clothe the naked. There is already a scarcity of food and clothing and as the War progresses both the scarcities would increase. There is no import of food stuffs nor of cloth. The well-to-do might not feel the pinch but the poor are already feeling it." But to this note of warning the Government had remained absolutely indifferent.

45

GANDHI REPUDIATES CHARGES AGAINST THE CONGRESS

[1-18]

Six months elapsed since the leaders had been locked in jails. During that time there was a terrific

agitation everywhere. The fury of the nation, assuming all sorts of forms, quickly flared up beyond control. Post offices and railway stations were burnt down by men who succumbed to their rage. In some places train tracks were derailed and telegraphic pillars uprooted. The ammunition dumps at Kirkee near Poona were blown up one night. The police court at Mazagaon in Bombay was consecrated to fire. Besides, buses and trams in Bombay being burnt down, the police attacked innocent people with lathis and tortured others with tear gas. In the towns of Chimur and Ahsti in the C. P., English soldiers fired to disperse crowds and raped women. There was general pillage, arson and wanton damage to property by the police and the military. Indignant citizens wishing to give publicity to these outrageous excesses were suppressed by the police and the military by shooting at random. Several villages were burnt, shops in the bazars looted and the police extorted money from people on threats of arrest. The infuriated mob thereupon murdered a few policemen and soldiers.

At Thana near Bombay a police Inspector who was molesting the people was killed by an angry crowd. At Bhagalpur, some men managed to break open the prison gate and set free Jay Prakash, a leader of the Congress Socialist Party. A certain man at Delhi led on the high road a procession of ten well-decked donkeys. A flag was attached to each of these asses, bearing the names of

all the members of the Viceroy's Executive Council. The leader of the procession rode one of the donkeys, holding up a large flag which bore the name of Maxwell. The procession moving slowly in the streets of Delhi caused considerable amusement to the public. This was supposed to suggest that the ministers though carrying on the administration of the country were utterly indifferent to the welfare of the subjects and were no better than donkeys. Workmen of the Tata Iron Works at Jamshedpur went on strike for two months.

[19-23]

For all these disturbances the Congress was blamed by the Government. An Englishman called Tottenham wrote a statement that the leaders of the Congress were entirely responsible for all the outrages. That they were determined to down the British rule in India and as the allies of Japan, had perpetrated premeditated crimes. He gave publicity to his statement in England and America, thus creating an unfavourable impression about India in both the countries.

[24-28]

In order to vindicate the Congress, Mahatma Gandhi wrote to the Viceroy that there were many self-willed terrorists in India but Congress strongly disapproved of the outrages of terrorists. As for himself he assured the Viceroy that whatever was contrary to non-violence burnt his soul. Gandhi got a curt reply from the Viceroy saying that he was convinced of the Congress being

responsible for the disturbances by a recent article published in the *Harijan* and that he, Gandhi, had approved of violence.

[29-30]

Gandhi wrote again to the Viceroy, in answer to this accusation, that it was Kishore Mashruwalla who had written the article. As he, Gandhi, was in jail, it was not shown to him or to other leaders before its publication.

[31-34]

In spite of his explanation, however, the Viceroy remained obdurate. Finally, Gandhi suggested appointing a special tribunal for an inquiry but his request was turned down. Mahatma Gandhi was astounded at the injustice. Meanwhile crimes became more rampant all over the country.

[35-38]

For his own purification as well as for the injustice of the Government and for the sins of the terrorists, Gandhi decided to fast unto death. On account of his physical weakness, doctors tried to dissuade him from undertaking the fast, but Gandhi would not change his mind. The Government fearing a mishap, suggested his staying outside the place of his detention until the end of the fast. But Gandhi replied that he would fast in that very place where he had been comfortably lodged by the Government.

[39-45]

And he started his fast on the appointed day in the presence of his followers. A week passed. On the day

of Shiva Ratri, completely exhausted, he began to sink. Kasturba, Sarojini and other inmates of the house, were seized with panic. The news soon spread everywhere and the whole nation offered prayers to God for saving his life. Doctors from Bombay hastened to Poona and gradually revived him. His providential recovery made the festival of Shiva Ratri doubly enjoyable for the masses. A week later, attended by his watchful friends, Mahatma Gandhi broke his fast.

46

GANDHI-JINNAH MEETING

[1-6]

Exactly a year later in March 1944 Kasturba who had been ailing for a long time, died on the auspicious day of Shiva Ratri and her mortal remains were consecrated to the sacred fire in the courtyard of Agakhan's palace where Mahadev Desai was cremated eighteen months previously. Mahatma Gandhi, resorting to solitude, prayed for the eternal peace of his good wife. His mind was crowded with numerous memories of the happy and unhappy episodes he had experienced in her company in Africa. The reminiscences of his beloved wife's goodness reminded him of the great women of yore like Savitri, Arundhati, Seeta and others. His countrymen who adored Kasturba, started collecting a fund for raising a memorial for her.

[7-18]

On the fifth of May 1944 Mahatma Gandhi was released. After his morning communion with God, he

went out into the courtyard with a couple of wreaths. He was moved with emotion as he placed them on the spot where his wife and Mahadev Desai were cremated. Later, he left the mansion where he had been confined twenty-one months and, accompanied by the cheerful Sarojini, proceeded to Bombay. As there would be thousands of people waiting to have a glimpse of him at the Victoria Terminus, he got down from the train at Dadar. From Dadar he went to Juhu where he stayed in a friend's house. Sarojini attending on him, he spent there a peaceful month and felt refreshed by the delightful sea breeze. During his stay there, people belonging to various parties and associations made a pilgrimage to Juhu to see him. Sarojini spared him the exhaustion of speaking to his numerous visitors and entertained them all by her humourous talk. Every evening the great sage held prayers on the sands of Juhu where over thirty thousand men, women and children gathered. Some went there out of piety, others out of curiosity, while some others because they longed to hear his sonorous voice. The enormous crowd, squatting on the sands, looked like another sea of humanity.

[19-24]

All along the high road from Bombay to Juhu—a distance of five miles—were kept water jars for the convenience of thirsty visitors. People, gladly set aside other duties and flocked daily to Juhu in the scorching heat of summer and hailed Gandhi vociferously as he emerged from his house at sunset. And as soon as he was

seated on a raised seat, the vast crowd became perfectly silent. At the end of the prayer, Gandhi rose with folded hands and, amidst another clamorous cheering, he would return to his cottage. Such was the daily programme of the evening prayers which delighted the hearts of thousands for a month.

[25-27]

Before the rains set in Gandhi went to Panchgani to repose himself two or three months. While he was staying at a delightful house called Girikunj amidst a grove of wild flowers, Mr Rajgopalachari paid him a visit. Discussing the political situation and amused by Sarojini's repartees, both of them passed the days happily.

[28-32]

Rajagopalachari who had been favourably disposed to the plan of Pakistan made desperate efforts to bring Gandhi round to his way of thinking. He reminded the latter of the perpetual chorus of the British Government that dissensions between Hindus and Muslims were an impediment to Swaraj and that the Congress was responsible for it. Was it not up to the Congress leaders to remove that obstacle for the sake of India's Independence? The Congress should pacify Jinnah by conceding Pakistan. Rajagopalachari urged Gandhi to meet Jinnah and discuss the matter with him.

[33-34]

His friend's advice did not convince Gandhi about the desirability of Pakistan. Nevertheless, he wrote to

Jinnah a friendly letter. The latter who was in Kashmir at the time, promised to meet Gandhi after two months.

[35-39]

On the appointed day in September, Gandhi went to see Jinnah at the latter's residence in Bombay. Every day the two leaders met and discussed for five hours. The talks lasted twenty-one days. Jinnah was bent on establishing Pakistan in the provinces already mentioned before, irrespective of the opinion of the people of the those provinces. In other words, he wanted to take upon himself the responsibility of looking after the interests of non-Muslim residents in the provinces where they were in the minority.

[40-44]

Gandhi tried to impress upon him that the economic condition of the provinces under Pakistan would be beset with difficulties and lead to trouble, that a division of the country would be a menace to the rest of India, that the Sikhs and the Hindus of the Punjab would not be pleased by the administration of Pakistan. In spite of all the arguments, as Jinnah would not come to reason, Gandhi suggested having a plebiscite before deciding finally. If a majority of people voted in favour of it, Pakistan would be the order of the day without any further argument, Gandhi promised. But that too was ruled out by the obdurate Jinnah. And thus, in spite of Gandhi's daily cajoling, persuasion and arguments, the Gandhi–Jinnah talks only resulted in a complete failure.

GANDHI'S RETURN TO SEVAGRAM

[1-6]

Soon after the end of his talks with Jinnah, Mahatma Gandhi went to Sevagram where the whole village eagerly awaited his return. The villagers who had been depressed since his last departure over two years ago, were immeasurably jubilant at the prospect of seeing him again. The streets were well swept and watered. Every house was decked with flowers while the gay tri-coloured flag was hoisted on every hut. From the very entrance to the village, crowds of men, women and children stood on either side of the road and cheered him heartily as birds greet the rising sun with one long chorus of a warble. It being the first time that they saw him after his realease from jail, the happy villagers showered flowers on him as Gods are said to have showered on Rama after his return to Ayodhya at the end of his exile.

[7-15]

After a few days came to Sevagram a few Congressmen to present to Gandhi the money they had collected from all over India for Kasturba's memorial. The committee had decided to perform the auspicious ceremony on his birthday and only a few friends like Sarojini Naidu and others were invited to Sevagram for the occasion. On his birthday, after the usual morning prayer, a vast sum of money was brought forth and placed in front of

Gandhi. Sarojini officiated at this delightful function. She put the auspicious Kunkum mark on his forehead, garlanded him and as she was about to hand him the money, she said with her usual humour: "What will you do, Bapu, if I walk away with all this money?" "I know you are quite capable of doing that," said Gandhi. Sarojini laughed heartily and held before him the sum which had amounted to a crore and and quarter. Gandhi accepted the amount and said that it was all going to be used for the education of women and children of evey village in India. It was his seventy-fourth birthday and the villagers celebrated it with the greatest joy.

[16-21]

Here ends this narrative of thirteen years' struggle of Satyagraha. Glory be to Satyagraha, which is Trimbak* incarnate, its three eyes being Ahimsa, Truth and Peace. Bow to the great Goddess of Independence whose mere glance is enough to heal the scar of humiliation. May the glory of Swaraj shine out in India—India the source of the fount of learning and a mine of countless treasures.

Victory to Gandhi, the peaceful King of Satyagraha whose Gospel of Truth and Purity has dispelled peoples' ignorance like the full moon with her brilliance the darkness of night.

BOMBAY,
Oct 1944.

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* Lord Shiva. He is supposed to possess threo eyes.

विशुद्धिपत्रम् ।

पृष्ठः ।	श्लोकः ।	
३	२७	मुमुचे, भाराच्च ।
६	१७	सुभनोहरान् ।
७	३३	विलोकनैः ।
११	२७	रस्मदाज्ञा ।
१२	३६	जतु ।
१६	२०	प्रति ।
१७	३५	क्रूरः ।
२३	२४	संदेशः ।
३४	१	श्रीमान् ।
३९	१२	तदा ।
४३	५९	राष्ट्रीयं ।
५७	२४	सेगावं ।
५९	४१	अविनश्वरीम् ।
६०	५०	मीरायां कार्यदर्शिन्यां
६०	५१	अन्वर्थां
६०	५१	सेगावोऽयं ।
६७	१४	सुरदासः ।
९६	५८	सकाले ।
९८	२०	श्रमा गृहाः
१००	३७	चक्रुर्नः
१०१	४८	कला ।

पृष्ठः ।	श्लोकः ।	
११०	१८	चन्द्रेऽथ ।
१०३	९	प्राहिणोत् ।
११३	४९	अपेक्ष्यते ।
१२६	६७	क्रूर ।
१२७		१२७
१३२	५	मेतन्मया ।
१३८	१९	वर्द्ध
१३९	२६	कृतज्ञता ।
१५१	१८	तथाप्यद्य
१५०		पटियाळाभूपसान्त्वनोऽध्यायः
१५९	६	सत्या
१६३	१६	युध्यते
१७७	२८	महोत्सवः
१७८	३	वर्षाम्बु ।
१८३	६	पश्चादिस्लाममाश्रित्य स्वं विभक्तममंसत ।
१९७	२६	परिप्लुष्टाः ।
१९८	३०	मलबार ।
२००	१९	अत्याहिते ।
१९९	५	आग्नेय ।
२०१	२३	विद्वेषं ।
२०२	३७	उपवास
२०९	१९	स्वातन्त्र्य
२०९	२१	पूर्णः

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